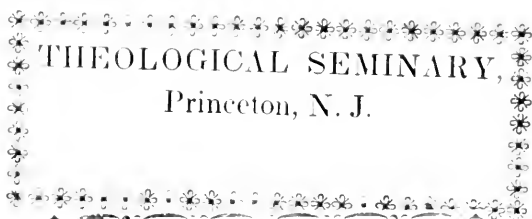
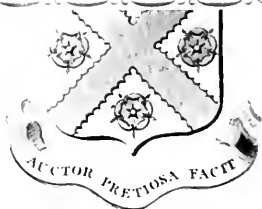


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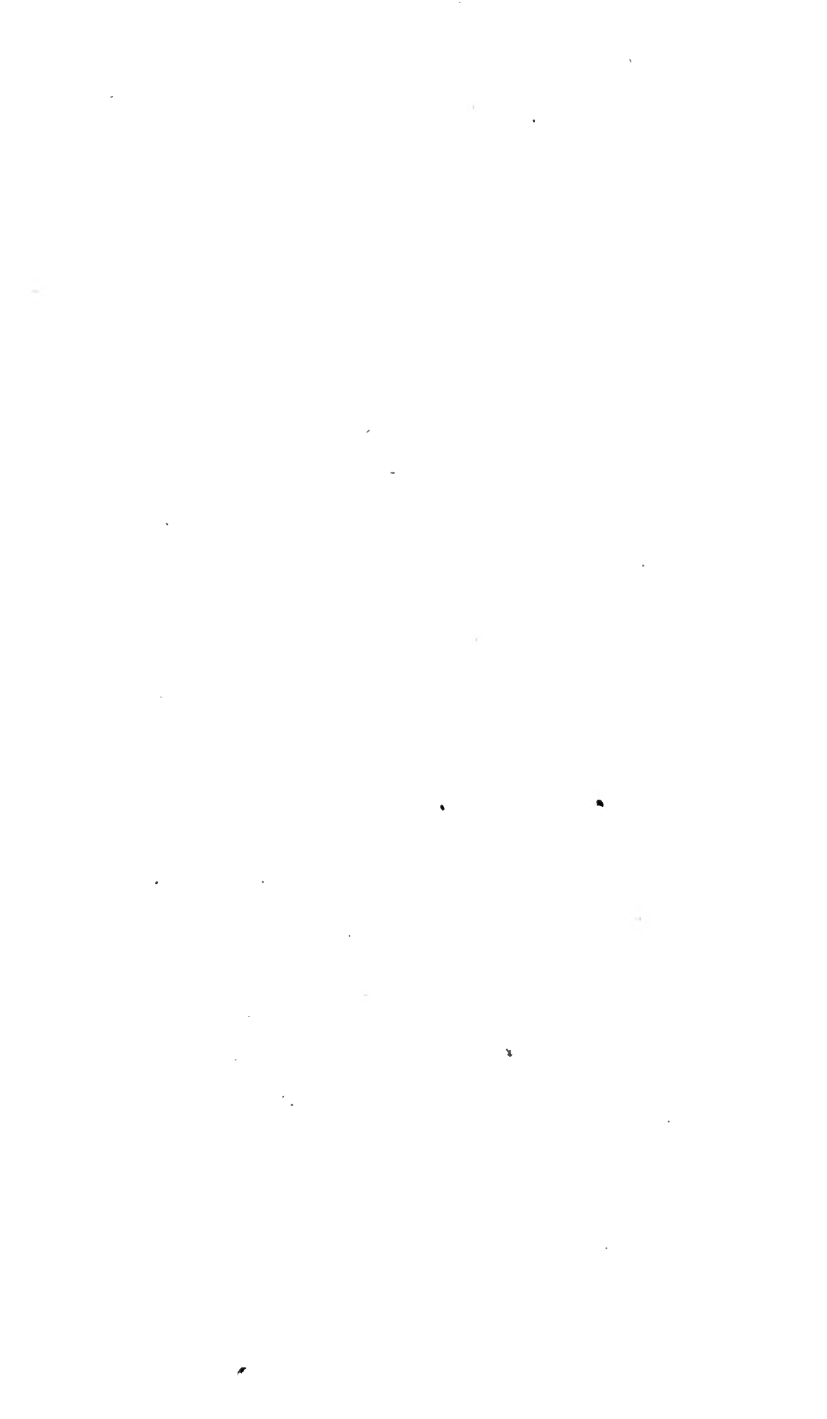
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T H E

OECONOMY

OF THE

COVENANTS

BETWEEN

GOD AND MAN.

COMPREHENDING

A Complete Body of Divinity.

By HERMAN WITSIUS, D D.

Professor of Divinity in the Universities of Franeker, Utrecht,
and Leyden; and also Regent of the Divinity College of
the States of Holland and West Friesland.

Faithfully translated from the LATIN, and carefully
revised,

By WILLIAM CROOKSHANK, D. D.

To which is prefixed,

The LIFE of the AUTHOR.

V O L. III.

L O N D O N:

Printed for EDWARD DILLY, in the Poultry.

MDCCLXIII.

T O

WILLIAM III.

KING of GREAT BRITAIN,
FRANCE and IRELAND,
DEFENDER OF THE FAITH.

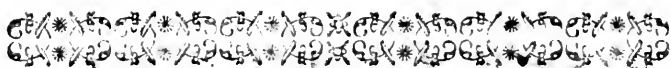
The P I O U S,
The A U S P I C I O U S,
The A U G U S T,

Hereditary S T A D T - H O L D E R
of the United Provinces,
COMMANDER in Chief of their
Armies and Fleets,

The F A T H E R of his Country.

D. C. Q.

HERMAN WITSIUS.



DEDICATION.



ERE none permitted to approach your Majesty with any other address, but what was adorned with elegance of language, and the beauties of rhetoric, or with such, as *Pliny* the consul, lavishing all his eloquence, pleased the ears of *Trajan*; a *Dutchman*, unaccustomed to familiar access to kings, and ashamed on the first opening of his mouth, who bewrays his ignorance of the world, and unacquainted with the methods of courts, might well despair of access. But as that God, to whose ministry I was so early devoted, is pleased, not so much with the accuracy of the address of his worshippers, as with the innocence and holiness of their lives, and has a greater regard for him, who brings to his temple a pure and sincere heart, than with those, who present the most studied form of words; in like manner your majesty, who is the most lively image of the supreme being upon earth, most of all prefers to the gaudy pomp of the most elaborate speech the candor of an ingenious breast, recommending itself by no manner of arts.

The wisest of kings has taught us in his proverbs, that there is a certain penetration in kings. This, if ever conspicuous in any kings, since the beginning of the human race, does certainly in a peculiar manner display itself in your majesty; who, with an incredible, nay almost a divine sagacity, penetrates into the inmost recesses, and most secret springs of the human breast, as scarce to be imposed upon by any kind of flattery.

These

These considerations have greatly emboldened me to address your royal person, entirely relying on your goodness, that you will grant me the same favor now you are king, which formerly you did, when you was prince. For, tho', in point of eloquence, I be inferior to many in the learned world, nay, in respect of merit, to many of my fellow-citizens, especially those of my own rank: yet I know of none, either in Holland, or your British dominions, to whom I ought to yield in point of duty, submission and veneration for your majesty. Believe me ROYAL SIR, such is my attachment to every thing, that concerns your person, that I think myself so interested in all your deliberations, designs and actions, that in my publick and private prayers, I duely recommend them all to God; being well assured, that all your desires and councils solely aim at the welfare of your country, whose guardian, and of the church, whose defender you are.

Wherever you fight for our security, commanding as a general, or acting as a soldier, you expose your person, not only to the wicked stratagems and treachery of your enemies, but also to their swords and other weapons of war; yet thither, tho' perhaps a mean attendant, I follow you, not in body, but in mind; and trembling at every explosion of greater or smaller machines, as if close by your side, ardently pray, that heaven may propitiously avert every disaster from so valuable a life. And whenever I behold you returned in safety from so many dangers, or rather deaths, I think words then fail me, fail the whole Protestant church, fail all Europe in confederacy, duely to celebrate that divine providence, which exposed you so often to such extraordinary perils, in order to display to the world your bravery, your constancy, your uninterrupted composure of mind, never ruffled by any storms of adversity; but which also so soon rescued you, in order to exchange our solicitude

D E D I C A T I O N.

licitude for your person, into joyful acclamations for your safety, and show your very enemies, what a favourite of heaven you are.

Surely I shall never forget that day, on which the river *Boyne* in *Ireland* had like to be distinguished by your fall, tho' by the blessing of God it was ennobled by your victory. For while, according to your wanted attention and care, you went to take a nearer view of the enemy's camp, a cannon ball, levelled at your person, happened to graze your shoulder : a wound, which gave matter of greater joy to your enemies, of apprehension to your own people, than of real harm to yourself : a wound, which taught us, you was a man, but a man above the common rank of mankind, a man dear to heaven ; a wound, in fine, which, however great, prevented not your performing all the parts of a brave general, nor suffered you to take repose to your own person, till you had procured it for others. O ! the wisdom and goodness of propitious heaven ! O ! a day for ever memorable in our calendar ! How near were your enemies to exult with solid joy, who, now deceived by the false reports of your death, made themselves ridiculous to the world by a theatrical and unmanly show of indifcrete rejoicing ? Great prince, with these eyes I saw, in these hands I held, to these lips I applied that military tunick, whose wide rent testified the greatness of your wound. Those precious spoils I saw purpled with your blood, and I mixed my affectionate tears with the royal gore.

Lately again your majesty, gave new matter to our anxiety in the battle of *Landen*. Being prevailed with by no intreaties of your *British* or *Belgick* nobility, to pay a greater regard to your valuable life, on which all our safety depends ; nor satisfied to have done the part of a general, by drawing up your army in battle array, animating them to the fight, darting every where your watchful eyes, commending the brave, chiding

D E D I C A T I O N.

chiding the dastardly, calling back to the charge, by promises, by threats, by example, those that gave ground; your majesty set a pattern to all, and required nothing from your soldiers, but what yourself performed before them; being well acquainted, how to blend the general and the fellow-foldier, without derogating from the dignity of the former. And then, where clouds of smoke intercepted not the view, they saw you rushing thro' fire and sword, and amidst the enemy, turning aside their sacrilegious points with your drawn sword from your sacred side. But further that day gave us an illustrious proof of the divine favour towards your person: for while, lavish of your own safety, all your attention is employed on ours, or (if I may be allowed to speak out; and why should I not, where every virtuous liberty is allowable?) while for our safety you hazard your own life, by exposing yourself to the cannon of the enemy. It was not your prudence, in which in other respects you may vie with the *Fabii*, and the *Scipio's*; but, as others would say, your good fortune, or what I reckon a more religious way of speaking, God's own hand, that interposed between your royal breast and the fatal ball; and suffered it only to violate your military coat, and make a slight contusion on your side, to withdraw you from slaughter, and delivered our hearts from grief, had it been possible for us to survive to grieve your fall. Surely, all our wishes unite to purchase your life at the expence of our own, and if it could be done to take from our own days to add to yours. For what true-born *Dutchman* does not glow with the warmest affection for a prince, whom God, by conferring all manner of accomplishments, has rendered the delight of mankind? Who like an auspicious star has shined on the world, deeply plunged and sunk in darkness. Who, in a word, from the ashes of his father, is providentially come forth to light, as the genuine phoenix of our days, and appears to be born only for the welfare of his country.

When

When the *Netherlands* were trodden under foot; distressed, and just on the brink of ruin, then heaven appointed you to relieve. to deliver them and repel the calamities. The distressed republick flies for refuge to your bosom, being only sure to find an asylum there. Your *British* subjects also, being almost ruined by the wicked designs of their kings, had long ago been chained enslaved, and become the prey of lawless tyranny, had not your majesty hastened to relieve them, while spreading out their suppliant hands towards you; nay and to relieve them with that resolution, prudence and constancy, and with that success, which their annals shall declare, to the amazement of posterity, who will hardly believe it. That expedition shall stand transmitted through ages, which was laid with incredible secrecy, notwithstanding so many piercing and watchful eyes, and undertaken with that resolution, in the winter and end of the year, amidst so many fearful dangers of a tempestuous ocean, did preserve and maintain to the queen of Islands, her liberty, her laws, her religion, and whatever is valuable and dear to generous breasts. And is it to be wondered, that *Britain*, thus rescued under God, by your majesty's aid, now destitute of a ruler, her ill-advised king JAMES being expelled, not by your majesty, nor by the people of *England*, but by the stings of his own conscience; neither forced away, but voluntarily flying, should gratefully submit to her preserver and deliverer? Indeed to your majesty, together with your most religious consort MARY AUGUSTA, by right of succession, the sceptre of the vacant kingdom devolved. And even in those circumstances, your majesty had declined accepting it, tho' offered by both houses of Parliament, had any besides yourself and faithful consort, been found worthy to govern *Britain*, and capable to settle her distracted state, to maintain her liberty, and quash the efforts of envy. So that, not the pleasure and happiness of that station, but the thorns and difficulties

difficulties thereof : neither your ambition, but the publick necessity, constrained you to take the reins of government. Of this can there be a more evident proof, than that, when settled on the throne of your kingdoms, you never suffered a day nor an hour, to pass undistinguished by cares, becoming a prince ; and managed with incomparable diligence, both at home and abroad, whatever makes for the security of the publick good ? Against private rivals of your happiness, who were unacquainted with your character, you adhered closely to your own virtue alone, and made use of oblivion, as the most certain remedy against injuries, instead of that revenge, which, if you pleased was in your own power to take. Against the publick disturbers of the peace of *Europe*, you protect not so much yourself as your people, by armies, fleets and confederacies, and, which renders you most of all formidable to your enemies, by your inmate prudence and magnanimity. And did not words, equal to your merit, fail me, as it gives me singular pleasure to speak of it, your piety above all things ought to be celebrated, whereby you readily and with justice, ascribe all the honour and success you are favoured with, to the goodness of the supreme being, and are ready, gratefully to lay down your scepter at the feet of him, who, encircled with the rain-bow, sits on his heavenly throne : while you govern with no other view, but that **JEHOVAH** may reign, and **JESUS** rule throughout all your dominions : whose empire you promote and enlarge, not, as others do in support of their superstition and cruelty, by imprisonment, exile and stripes, and every engine of torture, the gibbet and fire ; not by depopulating countries, not by the terrour and dreadful blasphemies of *Dragoons*, but by meakness, and by the demonstration of the truth to every conscience ; and by what is most of all prevalent, your own example ; never offering any violence to the consciences of those, who differ, in religious sentiments, from your-
self

self. But in fine, what language can set off, as it ought be, that sacred solicitude you discovered at your very accession to the throne? That your subjects, laying aside their disputes about some points of Christian worship and ecclesiastical government, might unite, with the most desirable harmony of minds, in brotherly fellowship, and uniformity of prayers and praises to God. I own indeed, that I very much doubt, whether ever this can be attained by any mortal, amidst the innate blindness and obstinacy, that are in the minds of men. But if there be any means to bring this about, your majesty seems to be the only person, by whose authority, wisdom, and moderation, such a happy coalition of different sentiments may be effected. May that day, which is the ardent prayer of so many pious persons, at length appear, when all names of distinction being taken out of the way, and buried in everlasting oblivion, the whole Christian world; from the rising to the setting Sun; may with one heart and one mouth, worship and praise one God, and, as it is in the prophecy of *Zechariah*, *JEHOVAH* may be one and his name one in all the earth! As this certainly ought, to be the earnest prayer of all Christians, in an especial manner it ought to be the endeavour of those, to whom Jesus the king both of truth and peace has committed the office of preaching the gospel.

And as I rejoice in being one of their number; so I imagine, I ought always to behave in such a glorious ministry of so great a king, so that while I attempt to set up the light of truth in the minds of men, I at the same ought to inflame their hearts with the fire of love. To stain the tongue with bitterness, to dip the pen in gall, to screen passion under a zeal for religion, to bring strange fire to God's altar, and under pretext of maintaining the truth, to attempt what is unlawful for the ministers of peace, I judged to be so contrary to the spirit of Christianity; that, if I did not religiously guard against these things, I should certainly account myself not only an unprofitable

table, but also a perfidious servant, and not escape the punishment due to those, who betray the cause of the Lord. I was willing to give some specimen of this disposition in those books, which were formerly published concerning the *Oeconomy of God's covenants with men*, and which I now, with all due submission and veneration, offer to lay at your majesty's feet.

What I may have contributed towards clearing up the truth, with respect to the controversies at this day; and what towards cementing a peace, interrupted by the violent designs of others; with what moderation I may have treated every particular subject, by what means I may have lessened, removed and decided controversies, which others have multiplied without end, always consistently with the faith, once delivered to the saints, I would leave to the judgment of your divines, such as your majesty has of very distinguished characters both in *England* and *Holland*.

Suffer me solemnly to declare this one thing, that it has been my sincere and utmost endeavour, to form my hearers, both by doctrine and example, not to litigious disputations, but to the evident knowledge of the most sacred truth, to the upright and sincere piety of antient and apostolick Christianity, and to the constant practice of that sacred peace, which the dying Jesus both bequeathed to and purchased for his people; and I have the pleasing hope, that those, who come from under my instructions, not only the natives of *Holland*, but those of your kingdoms of *England*, *Scotland*, and *Ireland*, of whom there is not a few here, who will bring the same spirit and temper to the churches to be committed to their charge, shall under your majesty's government, remarkably enlarge the kingdom of Christ.

Accept therefore, Royal Sir, with your wonted goodness accept this pledge and token of a heart sincerely devoted to your majesty; and vouchsafe a place among your friends to him, who next to the Great and blessed God, would not choose to belong
to

DEDICATION.

to any other. But at the same time, accept the most ardent prayers sent from the bottom of my heart. May that God, at whose footstool you daily fall down as a suppliant, may that God, who is the king of kings and Lord of lords, make you always happy at home, successful abroad, ever august, the guardian of justice, the maintainer of liberty, the defender of religion, the author of *Concord*, the consolation of the oppressed, the umpire of the whole Christian world, and, at last, crown your majesty his own vicegerent, with the glory of his everlasting kingdom.

Utrecht, October
the 15th, 1693.





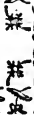




T H E
O E C O N O M Y
O F T H E
Divine Covenants.

B O O K I V .

C H A P. I V .

Of the Decalogue.

I.  THINGS had a quite different appear-
 T  here and there, and delivered only by
 word of mouth, was now enlarged with
 very many additions, digested into one
body, and, at the command of God, consigned to
lasting records; which neither the rage of enemies,
nor fire, nor sword, nor all-consuming time shall be
able to abolish. But neither the nature of our design,
nor our intended brevity will permit us to prosecute
every thing at large, that comes under this head. In
this chapter we shall treat concerning the giving of the
18 Vol. III. A law,

Under
Moses was
given the
law.

law, and the *covenant* of God with the Israelites, founded on that law.

A three-fold law given to Israel.

II. It was the prerogative of the people of *Israel* above other nations, that to them pertained the *covenants and the giving of the law*, *Rom. 9. 4.* And there were several kinds of laws given them, of which there are principally three mentioned by divines. The MORAL, or the DECALOGUE, the CEREMONIAL and the POLITICAL, or FORENSICK. The people of *Israel* may doubtless be considered three ways. 1st. As *rational creatures*, depending upon God, as the supreme reason or cause both in a moral and natural sense. And thus the *law of the decalogue* was given them; which, as to its substance, is one and the same with the *law of nature*, and binds men as such. 2dly. As *the church of the Old Testament*, who expected the promised *Messiah* and happier times, when he should make every thing perfect. And therefore they received the *ceremonial law*, which really shewed, that the *Messiah* was not yet come, and had not yet perfected all things; but that he would come, and make all things new. 3dly. As *a peculiar people*, who had a polity or government, suited to their genius and disposition, in the land of *Canaan*. A republick constituted not so much according to those forms, which philosophers have delineated, but which was, in a peculiar manner, a *Theocracy*, as *Josephus* significantly calls it, God himself holding the reins of government therein, *Judges 8. 23.* Under that view God prescribed them *political laws*.

The law-giver is God.

III. We are first to speak of the DECALOGUE and its promulgation. *Moses* has accurately described it *Exod. 19 and 20.* The LAW-GIVER, or if you will the Legislator, is God himself. *The one law-giver, who is able to save and to destroy*, *Jam. 4. 12.* Who has a right of dominion over the consciences of men. As the supreme reason or cause, he is the rule of all reasonable creatures; and as the supreme Lord, is the ruler of all, and, by taking *Israel* to himself for

a people, in an especial manner shewed himself to be their God. In the first words of the law, he asserts his own divinity, proclaiming, *I am Jehovah thy God.*

IV. But we judge it criminal for any to doubt, that this is to be understood of the whole undivided trinity, whose equal majesty, in one Deity, we are all bound to acknowledge and worship. Nevertheless, as the *Son of God* was then, in a certain peculiar respect, the king of the people of *Israel* and of the church at that time; the giving of the law is also, in a singular manner, ascribed to him. For *Stephen*, in express words, declares *Acts* 7. 38. compared with *v.* 35, that it was an *Angel*, who spoke with *Moses* and the fathers on mount *Sinai*; even that very angel, who appeared to *Moses* in the bush, and said, that he was the *God of Abraham, Isaac and Jacob*. But no christian will deny, that this was *Christ*. And *Christ*, certainly, is he *who ascended on high &c.* *Pf.* 68. 18, compared with *Eph.* 4. 8. But he himself *went forth before his people in the wilderness, when the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel*, that is, at the giving of the law, *Pf.* 68. 7, 8. Certainly, the Apostle, *Heb.* 12. 26, says, that he *who spoke from heaven, and whose voice then* (namely at the giving of the law) *shook the earth*, was our Lord *Jesus Christ* to whom we are now also to hearken; as *Zanchius* has learnedly observed *T. IV. lib. 1. c. 12.* Who professedly and at large proves, that he who promulgated the law, was the Son of God, *de tribus Elokim, lib. 2. c. 3.*

V. What the celebrated *Iac. Altingius* has observed on *Deut.* 5. 6, from a catechism of the ancient Jews, very much deserves our notice. The Jews say, *three spirits are united in one; the lowest spirit, which is called the HOLY SPIRIT: the middle spirit, which is the INTERMEDIATE, and called WISDOM and INTELLIGENCE; and this is the spirit which proceeds from the*

And in especial manner the Son

An ancient catechism of the Jews on this subject

midst of the most consummate beauty, WITH FIRE AND WATER: the supreme spirit, which is absolutely in silence, in whom all the holy spirits, and all the bright persons, consist, Rabanat. fol. 132. col. 3. They also say, that אני and אתה and הוּא, I and THOU and HE, are names of God, denoting three persons, and, at the feast of tabernacles, they all profess it in their prayers: אני והוּא הוֹשִׁיעָא נָא, I and HE, save I pray. Moreover, they say, that, when the law was promulgated, there were two persons. For, quite to the end of the second commandment, the discourse runs in the first person, *I the Lord thy God &c. For I the Lord God &c. of those that hate me &c. of those that love me &c.* In the third and following commandments, God is mentioned in the third person. *Thou shalt not take the name of the Lord thy God &c. The sabbath of the Lord thy God.* Which having observed, they proceed thus: *that the two first words or commandments, were spoke by the supreme spirit; but the other words, by his glory, called EL SCHADDAI, known to the fathers, by whom the prophets prophesied, who is called JAH, in whom is the name of God, the beloved of God who dwelt in the temple, and the mouth of God, and face of God, and the rock, and that goodness which Moses saw, when he could not see God, Bechai fol. 88. col. 3, 4. Elsewhere they call him שכינה, the Schekinah, by whom there is access to God, by whom prayers are poured out to God: who is that angel, who has the name of God in him, who also himself is called God and Jehovah.* I enquire not now, how solid these reasonings of the Jews are. It is sufficient, to have mentioned these remarkable records of an ancient catechism concerning the plurality of the divine persons; of which there are also indications in the Decalogue itself.

To whom
angels
were mi-
nisters.

VI. *Angels* were present, as *ministers*, at the giving of the law by the Lord Christ. Whence Stephen says, *Acts. 7. 53*, that the *Israelites received the law by the disposition of angels*, ἡ ἐκείνων ἀγγελῶν. *Grotius* observes, that ἐκείνων signifies amidst, and that

that *διατάξεις* denotes troops, ranged in military order: that the meaning is, the law was given in a magnificent manner, amidst many troops of angels, and that there was a reference to *Deut. 33. 2*: these things are not improper. But others would rather take *διατάγη* for a *command, ordinance and sanction*: as † *Rom. 13. 2*. And they render *it at*; in which sense the Son is said to act *at the pleasure of the Father*. *Ludovicus de Dieu* has learnedly expressed that meaning; and as his words tend to explain several passages, we shall not scruple to insert them as follows. “ *Stephen* had “ said *v. 38*, that the angel spoke with *Moses* in “ mount *Sinai*, even the same, who had appeared to “ him in the bush *v. 35*, who, tho’ he was in him- “ self God, yet is here oeconomically considered as “ the angel of God, and the captain of the other “ angels. He gave the law to *Moses*, from the midst of “ the angels, who surrounded him on all hands. Of “ which there was a figurative representation in the “ sanctuary, where God sitting between the cherubim, “ delivered his oracles—Hence *Pf. 68. 17*, when he “ had said, the chariots of God are twenty thousand, “ even thousands of angels, the Lord is among “ them; he adds, *סִינַי בְּקֶדֶשׁ Sinai is in the sanctuary*: “ to teach us, that as God, when formerly surrounded “ on *Sinai* with myriads of angels, and riding on “ them, as on chariots, gave forth the law, so the “ sanctuary resembles mount *Sinai*, where God rides “ on a chariot of Cherubims. Seeing therefore the “ law came forth from an assembly of angels, whose “ president was the supreme angel *Jehovah*, the Apost- “ le justly said, that it was *pronounced and ordained by “ angels, Stephen*, that it was *received* by the people “ *by the disposition of Angels*. *Διατάγη ἀγγέλων* is here the

† Whosoever therefore resisteth the power, resisteth τῇ διατάγῃ the ordinance of God.

“ same thing, as בִּזְרֵי עֵרֶן *the decree of the watchers*,
 “ וּמִאֲמַר קְדִישִׁין, and *the word of the holy ones*, Dan. 4. 17.
 “ The decree and mandate of the angelic senate is
 “ understood, over whom the Son of God presided as
 “ supreme; in regard of whom the same decree is
 “ called ו. 24, בִּזְרֵי עֵלִיָּא, *the decree of the most high*”.
 Thus far *de Dieu*.

Their
 ministry.

VII. But what kind of ministry did the angels perform to God at giving the law? *First*, It is certain, that, with their heavenly choirs they surrounded the mount, and added to the majestic pomp of the Law-giver, and were witnesses of all that was transacted. The consideration of this was capable of striking not only terror into the *Israelites*, but should also have inspired their minds with reverence, that the angels, in whose assembly the law was given, might not be witnesses of their perfidy. To this purpose is *Deut. 33. 2, Jehovah came from Sinai, he came with ten thousands of saints; from his right hand went a fiery law for them. Secondly*, It is not improbable, that the sound of these words, in which the law was conceived, was formed in the air by the means of angels. For, God properly uses not a voice: this is a degree of imperfection: but yet it is called the voice of God, formed in the air in some extraordinary manner, to express the mind of God, for which purpose he uses the ministry of angels: namely, the law was given in thunder and lightning; the thunder indeed, which formed the matter of the voice, which proclaimed the words of the law, must certainly have had an articulation, superadded, which was framed by the means of angels. *Philo, in enarratine Decalogi* says, God spoke, not by himself, but *filling a reasonable mind with a distinct knowledge, which moulding and attenuating the air, and changing it to a flaming fire, he gave forth an articulate sound; as breath does thro' a trumpet*. I know not, whether he intended the same thing that we do. We mean nothing, but what the Apostle said,

said, when he calls the law, *the word spoken by angels*, Heb. 2. 2. Not that it was any created angel, who said, *I am Jehovah thy God*. These are the words of God; but that the thunder, in which God spoke, was produced by the means of angels, and articulated into words intelligible to man. They, who understand *by angels*, only their presence and attendance, as 2 Tim. 2. 2. *Among many witnesses*, too much lessen the force of the Apostle's comparison, by which he prefers the Gospel to the law on this account, that this last was promulgated by the ministry of angels, the former published by the ministry of the Son of God manifested in the flesh. See Cameron and Mestresat on the place. *Thirdly*, It is probable, that the tables of testimony, on which the law was written by the finger of God, were delivered to Moses by the intervention of angels: and to this I refer Gal. 3. 19, *the law was ordained by angels in the hand of a mediator*.

VIII. MOSES was the other minister of God at the Ministry giving of the law. *Moses commanded us a law, even the inheritance of the congregation of Jacob*, Deut. 33. 4. *The law was given by Moses*, John 1. 17. And *Moses* is that *mediator*; in whose hands, as we have just learned from Paul, the law was ordained by angels. We can by no means agree with a certain learned author, who denies, that *Moses* was the mediator of the moral law, and maintains, that by the law we are to understand the ceremonial only; and he thinks, the history of the promulgation of the ten words or commandments removes Moses to such a distance from the office of a mediator, that it places him in the same rank and order with the people, Exod. 19. 25, *so Moses went down unto the people* &c. and Exod. 20. 1, *and God spake* &c. But if I mistake not, the very learned person mistakes the case. *Moses* indeed went down from the mount, to put the people on their guard, not to break thro' the boundary, by coming up to Jehovah: and having exe-

cuted that commission, he, together with *Aaron* his brother, went up again, at the command of God, some little way at least, *Exod.* 19. 24, and stood nearer, when God promulgated the laws. Which done, he again spoke with the *Israelites*. Very many considerations sway with us, thus to range these matters. Let us, first, consider *v.* 9, and *Jehovah* said unto *Moses*, lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. From this it appears, that from among the whole assembly, God called *Moses* by name, and recommended him to the people, as the messenger of God, when he promulgated this law. And *Moses* himself declares this *Deut.* 5. 4, 5, 6, *Jehovah* talked with you face to face in the mount, out of the midst of the fire. (I stood between *Jehovah* and you at that time, to shew you the word of *Jehovah*. For ye were afraid by reason of the fire, and went not up into the mount) saying, I am *Jehovah* thy God, &c. And what is plainer than that of *STEPHEN*: that *Moses* was in the wilderness with the angel, which spake to him in the mount *Sinai*, and with our fathers, who received *λόγια ζῶντα*, the lively oracles, to give unto us, *Acts* 7. 38. Where *Beza* says; it is not to be doubted, but *Luke* calls *λογία ζῶντα*, ORACLES, what the Hebrew calls *הַדְּבָרִים*, THE WORDS, and has an eye to God himself, who is said to have pronounced, and delivered them to *Moses*, written with his own finger. And what appearance of truth is there, that by *λόγια ζῶντα* lively oracles we are only to understand the ceremonial laws, and not those precepts of the moral law, which whoever does, shall live in them? And this very learned author himself has else-where observed, that the words, *תּוֹרָה וּמִשְׁפָּטִים*, law, statutes and judgments are often synonymous; but whenever they are thus joined together, they are distinguished from each other by a peculiar signification; and that by *תּוֹרָה* is understood the moral law; by *חֻקִּים*, the ceremonial, and by *מִשְׁפָּטִים* the forensick law. But now these three are so joined,

as that each of them is ascribed to *Moses*, *Mal.* 4. 4, *remember ye תורת משה עבדי*, the LAW of *Moses* my servant, which I commanded unto him in *Horeb* for all *Israel*, with the STATUTES and JUDGMENTS. You see, that the law equally with the statutes and judgments are ascribed to *Moses*. In like manner, *Lev.* 26. 46, *these are the STATUTES, and JUDGMENTS and LAWS, which Jehovah made between him and the children of Israel, in mount Sinai, by the hand of Moses.* *Moses* therefore was the even mediator of the moral law, and his institutions are erroneously restricted to the ceremonies.

IX. The TIME of the publication of the law is supposed to be the fiftieth day from the departure of the people out of *Egypt*, and from the celebration of the passover. How to find out this number of days see *Rivet* on *Exod.* 19. 1. And thus the *Israelites* were taught, that they were not then to be at their own disposal, when they were delivered from *Egyptian* bondage by a bountiful hand, so as for the future to live at their own discretion; but to enter into the service of God, and to apply themselves to it with the greater earnestness, the more they were set at liberty from the bondage of others: as *Zachariah* also prophesies, *Luke.* 1. 74, 75. *That being delivered out of the hands of our enemies; we might serve him without fear, in holiness and righteousness before him, all the days of our life.* God likewise ordered three days to be set apart for preparation: because none has access to familiar converse with God, but he who has duely consecrated himself to him.

X. The PLACE was mount *Sinai*, sometimes also called *Horeb*, *Deut.* 5. 2, *Exod.* 3: 1, and sometimes the mount of God, *1 Kings* 19. 8. The law was given in the mount. *Beda* on *Exod.* 24, says, that, from the height of the place, we may gather, how sublime, or how different from human institutions, the law was, which *Moses* received. That mountain was situated in the desarts

deserts of *Arabia*, an uncultivated and barren spot, far from *Canaan*, oppoted to mount *Sion*, which was greatly cultivated and very pleasant, *Pf.* 48. 3, and situate in the heart of the promised land, from whence came forth the law of faith, *Isa.* 2. 2, 3. For, the law cannot give life to sinful man, render him fruitful in the practice of true holiness, and introduce him into the heavenly country. That is the province of the Gospel, *which is the power of God unto salvation*, *Rom.* 1. 16. We are not to despise the observation of *Lud. Cappelus* on *Gal.* 4. 25. That mount *Sinai* was so called from the word סִנַּי, which both in *Hebrew* and *Arabic* signifies a *thorn, bush, briars*. For, God spoke here to *Moses* from the bush. Mount *Horeb*, הֹרֵב, also denotes *dryness* and *desolation*: for God made choice of such places and names in giving the law, with a particular purpose, that the names might answer to the things; and the things typified, to their types. The law, considered in itself alone, is *more dry* and barren to sinful man than any rock or sandy desert, from which not even a drop of true piety can penetrate into the heart of man; it also forms a horrid waste and desolation by its threats and curses, with which, as with so many *thorns*, it pricks and wounds the conscience of the sinner. And what the most excellent *Lightfoot* has remarked, deserves also to be added, *Miscellan. c.* 59. *The ceremonial law*, which only regarded the Jews, was given (at least, as to a great part of it) privately to *Moses* in the tabernacle, *Lev.* 1. 1, and was demolished along with the tabernacle, when the vail was rent. The *moral law* concerns the whole world, and was published in the sight of all; namely, from the top of a mountain: and ought to last, as long as any mountain shall stand. *The judicial law*, which is more indifferent and may stand or fall, as shall seem most expedient for the common-weal; was not published so openly as the one, nor so privately as the other.

XI. Besides,

XI. Besides, tho' the people were, in their manner externally sanctified, yet they had not free access to the mountain. God commanded that the mountain and the people should be kept within bounds, and threatned those with death, who should dare to go up to the mountain, or to touch any part of it. *Exod.* 19. 13. The mount marked out by certain boundaries.

This command appeared so severe, that *Paul* declares, *they could not endure it, Heb. 12. 20.* And as it is truly delightful and good to draw near to God, *Pf. 73. 28,* so it is unpleasant and melancholy to be debarred from access to him. That command was a proof, that the *Israelites* were impure, and unworthy of the presence of God. The very animals, appointed for their service. were reputed impure. And therefore proclamation was made, *if even a beast touched the mountain, it should be stoned or thrust through with a dart.* To such a degree were all things brought into the bondage of corruption by, and on account of, sinful man, *Rom. 8. 21.*

XII. There were likewise awful signs, such as loud peals of thunder, quivering, flashes of lightning shining along the cloud of thick darkness which covered the top of the mountain, black vapours of smoke ascending up to heaven, the earth-quake, the quaking of the very mountain, as if sensible of the approach of God, and many other circumstances recorded, *Exod. 19. 16, 18. Deut. 4. 11. Heb. 12. 18.* Now to what purpose was all this apparatus? It was first to proclaim the tremendous majesty of the law-giver, and to beget in the souls of men a reverence for his law; *God himself is come,—that his fear may be before your faces, that ye sin not, Exod. 20. 20.* 2dly. To display the nature of the law, which, by demanding perfect obedience, and by the addition of dreadful threatnings, wonderfully strikes sinners to the heart, and, without any mixture of Gospel grace, leads to despair, and is to them *the ministry of death and condemnation, 2 Cor. 3. 7, 9.* But it is otherwise with the Gospel; which, in this respect, is opposed to the law,

law, *Heb.* 12. 18, 22. 3dly. To put the faith and constancy of the *Israelites* to the trial; whether this terror of God would bring them to humility and obedience, or whether thro' forwardness they would pour contempt upon him, or out of despair rebel against him, *Exod.* 20. 20, *that he might prove you.*

No visible form of God.

XIII. But notwithstanding this display of majesty, the *Israelites* saw no form or similitude of God, *Deut.* 4. 12, 15. This was on purpose to prevent them from entertaining gross conceptions of the God of heaven, or *corrupting themselves and making to themselves a graven image, the similitude of any figure, the likeness of male or female,* v. 16. For to what could they liken him, of whom they saw no similitude? *Isa.* 40. 25, *to whom then will ye liken me, or shall I be equal? Saith the Holy one.*

The subject of the Decalogue.

XIV. The law, which God, in this manner, published, consists of *ten words or commandments*, *Exod.* 34. 28, *Deut.* 4. 13. Wherefore the Greeks also called it *δεκάλογος* the *decalogue*. Moreover the contents of those ten words are various. 1st. There is the prescription of certain duties; and in this the nature of a law, as such, properly consists. 2dly. The threatening of divine vengeance against the transgressors thereof, as in the second and third commandments: and this is the sanction of the covenant of works, from which all threatnings are derived, as we explained at large *Book III. Chap. I. Sect. 22.* 3dly. The proposal of divine grace and favour; and as this is made to sinners, and that under a condition, not of perfect, but of sincere obedience; so far it flows from the covenant of grace.

Is the law of love.

XV. All the duties, required by the law, are comprehended under this one, viz. *love*, which is therefore called the *fulfilling of the law*, *Rom.* 13. 10, and *the bond of perfectness*, *Col.* 3. 14. Moreover, seeing love either ascends to God, who, as the chief good, is to be loved above all, and with all our strength; or extends itself to our neighbour, whom

we are bound to love as ourselves, since he belongs to God equally with ourselves; therefore Christ divides the whole law into those two capital precepts, *Mat.* 22. 37, 38, 39.

XVI. The most high God was not only pleased to publish his laws to *Israel* with a loud voice, in the presence of the most august assembly of the whole people, but he likewise engraved them with his own finger, on tables of stone, polished by himself for that purpose, *Exod.* 24. 12, *Exod.* 31. 18. *Deut.* 9. 10. He chose to write his law, in order to prevent the oblivion of it, and to perpetuate the memory of the giving and receiving it in *Israel*. And hence these tables are called *לוחות העדות*, *the tables of testimony*, *Exod.* 31. 18. *Exod.* 34. 29. Both because they contained the declaration or testimony of the divine will, and because the preservation of them by the *Israelites*, was a testimony of the law given to, and received by them at *Sinai*. This writing also signified the purpose of God, to write the law on the hearts of his elect, according to the promise of the covenant of grace, *Jer.* 31. 33.

XVII. Nor is it for nothing, that God himself would be the author of this writing, without making use of any man or angel. For, this is the meaning of the Holy Spirit, when he says, that the tables were written *באצבע אלהים* *with the finger of God*, *Exod.* 31. 18, and that the writing was *the writing of God*, *Exod.* 32. 16. The reasons were, 1st. To set forth the pre-eminence of this law, not only above all human, but also above the other divine laws, which he permitted to be written by *Moses*. 2dly. To intimate, that it is the work of God alone, to write the law on the heart, which is what neither man himself, nor the ministers of God can do, but the Spirit of God alone. And thus believers are *the epistle of Christ, written not with ink, but with the Spirit of the living God*, *2 Cor.* 3. 3.

XVIII. It

Why en-
graven or
cut.

XVIII. It likewise merits our attention, that this writing of God was not a drawing of certain letters on a plane, but *מכתב חרות*, *an engraven writing*, by incision and † engraving, *Exod. 32. 16*. The term *חרות*, which occurs no where else, seems by a commutation of the letters of the same organ *ת* and *ט*, to be from *חרט*, which signifies a *graver*, graving instrument or tool: so that *חרות* signifies *he cuts with a graver or style*, as *R. Solomon* has observed. This signified not only the perpetuity of the law, in respect of its obligation (for characters so engraved are with much greater difficulty effaced, than letters drawn upon a plane) but also its deep engraving in the inward parts of the elect, which Sathan himself, with all his power and stratagems, cannot erase. If we consider ourselves, as corrupted by nature, *our sin is written with a pen of iron, and with the point of a diamond, it is graven upon the table of our heart, Jer. 17. 1*. But the grace of God will cancel that writing of sin, and in the room of it, with the graver of his most holy spirit, will engrave on the same table of our heart the characters of his law.

And that
on tables
of stone.

XIX. Nor must we omit, that God would not write his law in paper or parchment, nay nor even on wood, but would engrave it on *tables of stone*. That was done, as *Abrabanel* well remarks, *that the foundations of the law might always remain incorrupted, and this be a monument of the perpetuity of the law*. The other laws, which were to continue at least till the time of the restitution, and whose abrogation was at hand, *for the weakness and unprofitableness thereof, Heb. 7. 18*, were written by *Moses* on a less durable material. But this law, which is of eternal obligation, was engraved by God himself on stone. And why may we not, on this occasion, reflect on

† The author says, *per incisionem et excavationem*, which last signifies a making hollow.

the stony hardness of our own hearts; on which, however, the characters of the divine law are imprinted by the spirit of sanctification? *Musculus in Locis communibus de Decalogo* says: *It was not enough to have heard the voice of God, unless there was also a literary monument, written by the finger of God, for the benefit of posterity, and for the conviction of the rocky conscience of a hardened people, and therefore tables of stone, and not paper, were used.* See also *Jo. Gerhardi; Loc. commun. de lege, Sect. V. §. 32.*

XX. These tables were two in number, enjoining the sanctification both of soul and body, the love both of God and our neighbour. They were also *written on both their sides; on the one side and on the other were they written, Exod. 32. 15.* Which is either to be understood thus, that the tables shut or closed on each other like writing-tables, and were written on their two sides that faced each other: or, what appears to be more simple, that each table was filled up with writing on each side thereof, in the manner of that, which the Greeks call *επιστολογραφία* *episthography*. And thus provision was actually made against a possibility of either taking from, or adding any thing to this law: which also God expressly charged upon his people, *Deut. 4. 2,* and *Deut. 12. 13.* Nor is it preposterous to think, that, by this means, the sanctification of the whole man was shadowed forth. As there was no part of these tables left unwritten by God, so there is no part of the believer, which the Spirit, by his sanctifying influences, does not pervade, *1 Thess. 5. 23.*

XXI. But we cannot well determine, what number of precepts God inscribed on each table. For, when we refer the former precepts, treating of love to God to the first table; and the six following, which treat of love to our neighbour, to the second table; we do not so much consider the manner of God's writing, as the nature of the things; as Christ also did, *Mat. 22.* We have just heard, that the tables were written on both

Two in number and written on both sides.

The number of precepts on each table not so clear.

both sides: and that they were of equal size is very probable. But the four former precepts greatly exceeding the other six in length, it is scarce credible, they were contained in one table.

Moses by
a divine
impulse
broke the
first tables

XXII. When *Moses* came down from the mount, with the tables, written by God, in his hand, and, on his approach to the camp of the *Israelites*, observed the calf, which *Aaron* had cast or founded at their command, he was moved with a holy indignation, and threw the tables out of his hand and broke them, *Exod.* 32. 19. *Deut.* 9. 16, 17. We are by all means to conclude, that *Moses*, fired with a zeal for God, broke these tables consistently with his duty. For, this conduct tended 1st. To strike the *Israelites* with shame and terrour, since, by *this alarming* action, he much more effectually convinced them of their breach of covenant, than he could possibly have done by any vehemence or warmth of words; by depriving them of that inestimable treasure, whereby they had otherwise excelled all other nations of the world. 2dly. To demonstrate, that, by their breach of the most solemn covenant, they made themselves unworthy of the symbol of the divine presence: For, the words of the covenant were written on the tables, in order to their being placed in the ark, and that God might dwell upon the ark in the tabernacle. Therefore, by this indignation of *Moses*, God so ordering it, it came to pass, that there was nothing, which could be deposited in the ark; and so the tabernacle could neither be erected, nor the propitiatory or mercy-seat be in the midst of *Israel*.

And hews
other ta-
bles like
the former

XXIII. Nevertheless God, being entreated by *Moses*, renewed the broken covenant, commanded *Moses* to hew two other tables, like the former, on which God himself might write the same words, *Exod.* 34. 1. However he was pleased to manifest his grace, in such a manner, that some token of his displeasure should remain, lest the facility of pardon should produce indolence and sloth. There was no

art of man used in the former tables ; both the tables and the writing were God's. But now, some part of that so great dignity was impaired ; since Moses was commanded to bring the stones, when polished by the hands of man, that God might write the ten words upon them. We are, however, taught, that the most holy persons can, indeed, offer nothing to God (if even they can do that) but smooth tables without any characters: The whole writing is to be entirely ascribed to God the author of holiness.

XXIV. While these things were doing, God again prohibited the *Israelites* from coming near the mount ; nor, indeed, did he suffer either sheep or oxen to feed in sight of it, *Exod.* 34. 3, because, by their idoltary, they had made themselves abominable in the sight of God. We men perhaps, might have thought, that the miracle would have been more illustrious, if the writing had been made to appear in an instant on the bare tables in the sight of all : but now the writing was performed in secret, before *Moses* alone, in order to leave some room for faith, to embrace even what it sees not. However, God sufficiently obviated the cavilling of carnal reason ; it being evident, that Moses neither took any graving tool with him, nor could find any in the mount: For, God so orders the dispensation of his heavenly doctrine, as to prove the obedience and docility of believers, and yet to leave no room for doubting ; as *Calvin* has ingenuously observed.

On which while God writes, *Israel* is again debarred the holy mountain.

XXV. But there was another way, by which God asserted the authority of his law ; namely by that extraordinary splendour, which glistered in the face of *Moses*, when he came down from the mount, with the tables of the testimony in his hands, so that the *Israelites* were not able to look upon him, but he was obliged to put a vail on his face, when he spoke with them, *Exod.* 34. 30 —: This also was a part of the ornament and glory of the law, as the Apostle intimates, *2 Cor.* 3, 7. For, if *Moses* himself,

The shining of *Moses's* face.

self, who was a minister appeared in such eminent glory, the ministration itself could not be less glorious. But since the *Israelites* could not bear that splendour, that was to them an indication, how far they had departed from God by their ingratitude, who were so much afraid at the sight of the servant. This distinction therefore might really humble them; since *Moses* was favoured with a nearer view of the glory of God himself, and with having the effulgence, of that glory in the skin of his face; while they, being struck with terroure, started back at the sight of a mortal man. Moreover, it being said, that *Moses*, when he spoke to *Israel*, put a VAIL on his face, this was a proof, that the great mysteries and the true end of the law, which is *Christ for righteousness, to every one that believeth Rom. 10. 4*, were concealed from them, *2 Cor. 3. 13*. And finally, the Apostle observes, that the glory of the face of *Moses* was to be done away as useless *2 Cor. 3. 7*. It might be, that this shining splendour of his skin lasted not long; at least it vanished at death: which was a visible proof, that the glory of the *Mosaic* ministration was afterwards to have a period, to make way for the more eminent glory of the ministry of Christ.

The tables
deposited
in the ark
under the
mercy seat

XXVI. These tables were deposited in the ark of the covenant under the mercy-seat, *Exod. 25. 16*, *Deut. 10. 5*. *1 Kings 8. 9*. Not only to be kept there as a most precious piece of furniture, and a symbol of the divine covenant; but especially to signify, that Christ, who was typified by the ark, was to have the law of God in the midst of his bowels, or *within his heart, Ps. 40. 8*, and to fulfill it perfectly for his people: likewise, that Christ had not only the propitiatory or mercy-seat, whereby our sins are covered but also the law, which was to be the rule of life and directory of gratitude to those, who are reconciled with God.

XXVII. It

XXVII. It has been formerly, and is to this day a matter of dispute in the church, whether the laws of the two tables, as they were given to the people of *Israel* by *Moses*, are of perpetual obligation, and extend even to us christians. *Hieronymus Zanchius Operum Tim. IV. lib. I. c. II.* Maintains at large and by several arguments, that we christians have nothing to do with the moral precepts, as they were given to the *Israelites* by *Moses*; but only in so far, as they agree with the law of nature, common to all nations, and confirmed by Christ, whom we acknowledge to be our king. And *Musculus* writes to the same purpose *Loc. commun. de abrogatione legis Moisaicæ*. But while *David Pareus* gives his opinion about the opposite opinions of *Dominicus a Soto* and *Bellarmino*, the former of whom denied, that we are subject to the law of the decalogue, as it was delivered by *Moses*; but the latter, on the contrary, maintained, that the law, as given by *Moses*, was also binding on us; tho' he premises (*ad libr. Bellarmini de justificatione IV. c. 6*), that it is of small importance to dispute about the ministry of *Moses*, by which the law was formerly promulgated, provided the law, and the obedience thereof, be in vigour or force in the church: yet he says, that *Bellarmino's* opinion is to be retained, as the safer and more preferable. *Rivet, in Explicat. Decalog.* thinks, that the difference is not in the thing, but in the manner of expression: for all agree, that all the moral duties contained in the law, are of perpetual observance among christians, in so far, as they are natural precepts, imprinted on the minds of all, by God, the author of nature; and as by way of instruction they are contained in the written laws, they are a great, nay a necessary help to our weakness and ignorance. Yet he rather seems to incline to the sentiment of *Zanchius* and *Musculus*. We shall comprehend our own opinion in the following positions.

The decalogue, as containing the sum of the law of nature, binds all, and at all times.

Not only because its precepts are agreeable to reason, but from the authority of the law giver.

XXVIII. 1. seeing the decalogue contains the sum of the law of nature, and, as to its substance, is one and the same therewith, so far it is of perpetual and universal obligation. And thus far all divines are agreed, the *Socinians* themselves not excepted. See *Volkcl. lib: IV. c: 5:*

XXIX. 2. We are not only to perform the duties, which it requires, because they are agreeable to reason; and to abstain from the contrary vices, because reason, declares them to be base and vile, but also under this formal notion, because God has enjoined those duties, and prohibited those vices; that his authority as law-giver, may be acknowledged, and our goodness have the nature of an obedience; which, as such, is founded on the alone authority of him who commands. And who can doubt, that it is the duty of a rational creature, to acknowledge God as his supreme Lord and governour, to whose will, without any further examination, he ought to submit; saying, *Lord, what wouldst thou have me to do?*

The Gentiles, who heard nothing of the written law, are bound to that written on their conscience.

XXX. 3. The Gentiles, who had heard nothing of the giving of the law in the wilderness, were not bound to the observance of that law, as it was published to the *Israelites*, but only as inscribed on their own consciences. Hence the Apostle says, *that as many as have sinned without law*, namely the written law, *shall also perish without law Rom. 2. 12.* That is, shall not be condemned in consequence of the law, as delivered to *Israel* in writing, but of the violation of the natural law. However, if any of the Gentiles came to have any knowledge of the giving of this law, they were to believe, that the precepts of it were spoken to them no less than they were to *Israel*; nor could they neglect them without throwing contempt on God, and incurring the forfeiture of salvation.

The precepts of common

XXXI. 4. Tho' the precepts of common honesty, in some special manner, and with some particular circum-

circumstances, were originally appointed for a peculiar people, yet they are still binding, by a divine authority, on all those, who come to know, that God formerly enjoined them to their neighbours. For instance, what *Paul* wrote to the *Romans*, is no less binding on us, than it was on them; because the obligation is founded on the manifestation or discovery of the divine will and pleasure. When therefore God has said to any particular person, that this or that duty is incumbent upon him, as a rational creature, who ought to bear a resemblance to the divine image; all other men, who hear this, are as much bound to that duty, as he to whom it was first proposed; not only because they apprehend the matter of that precept to be consonant to reason; but also, because that command was given by God, no matter to whom it was given at first.

XXXII. 5. Common precepts, which bind all, to whom they are made known, on account of the authority of him who enjoins them, may be pressed upon some by certain peculiar reasons. For instance, the precept concerning constancy in the faith of the Gospel, might be pressed on Jews and Gentiles from different motives; and yet the precept remain common to both. Thus when God published the decalogue to the *Israelites*, he annexed some reasons, which, according to the letter, were peculiar to them alone: because, what was a common duty to all, he was pleased in an especial manner, to recommend to them. Yet in his wisdom he published those reasons, in such a manner, as to concern others also, by way of analogy, and in their mystical signification.

XXXIII. 6. As the people of *Israel* constituted the church at that time, and as Jesus Christ the Son of God, and king of the church, prescribed the decalogue to them, it follows, that the same law retains its force in the church, till it be abrogated again by the king of the church. We are not to think, that the church of the Old Testament, which consisted of *Israelites*, and

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The law
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and that of the New, tho' for the greatest part, made up of Gentiles, were a quite different people. They ought to be looked upon as one kingdom of Christ, who made *both one*, *Eph.* 2. 14, and who grafted us, when wild olives, into that fat olive, *Rom.* 11. 17. And consequently, the laws, which were once given to the church by Christ the king, are always binding on the whole church, unless Christ shall declare, that he has abrogated them by some other institution. But it is absurd to imagine, that Christ abrogated the moral law, in so far, as he gave it by the mediation of *Moses* to the church of *Israel*, and directly confirmed the same law to the christian church. For seeing it is the same law, of the same king, in one and the same kingdom, tho' that kingdom is enriched with new accessions and new privileges; why should we suppose it abrogated, and ratified again almost in the same breath? Nay many considerations persuade us to believe, that the law of the decalogue was given to the church, in order to be a perpetual rule, from the manner in which it was given.

The rea-
son for the
decalogue
and the o-
ther laws
different.

XXXIV. For, as these commandments were published before the assembly of the whole church, in the hearing of all, while the other precepts were given to *Moses* alone in his sacred retirement: as they were engraved on tables of stone by the finger of God, to the end, that, as Calvin remarks, this doctrine might remain in perpetual force: and seeing they, and they alone, were put in the ark of the covenant, under the wings and guardianship of God himself; God plainly shewed by so many prerogatives, that the reason of those precepts was far different from that of the others, which were only imposed on the church for a time.

The rash-
ness of a
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XXXV. From these things the rashness of a late Catechist appears, who maintains, that the ten commandments were written on tables of stone, to shew, that they were to continue in force, while those tables lasted; but that, when the tables were lost, the law, that

that was written upon them, was to be abrogated : and that they were laid up in the ark of the covenant, to signify, that they were of the same nature with that ark, and that covenant, that is, of a fading or perishing nature. But if this was true, it will follow, that the *Israelites*, from the destruction of the first temple, when the ark with the tables of the law was lost, were set free from the binding power of the decalogue ; and that there was no difference between the decalogue and the other ceremonies, the ark being, as it were, the centre of the ceremonies : nay, that the decalogue was in this respect inferior to the other ceremonies, as the latter continued to the coming of Christ, but the decalogue was abrogated by the *Babylonish* captivity. All which notions are so false, and so distant from all sound divinity, that they have almost an air of impiety.

XXXVI. We may add, that Christ has declared, *he was not come to destroy, but to fulfil the law*, Mat. 5. 17. To destroy, signifies there, to abrogate, and to free men from the obligation of it, as appears from v. 19. But that Christ speaks of the law of the decalogue, we gather from what follows, where he explains the precepts of that law, and recommends them to his disciples. And when *Paul Rom. 13. 9* and *James chap. 2. 8, 11*, inculcate the precepts of the law on christians, in the same terms, in which they were delivered by *Moses to Israel*, they don't insist upon this consideration, that they were agreeable to the dictates of right reason, or were ratified again by Christ, but that they were thus formerly published and written by God. Nay *Eph. 6. 2*, the Apostle not only insists on the promise, that was annexed to the fifth commandment, but also on the order of the precepts, recommending honour or regard to parents from this argument, that this is *the first Commandment with promise*. But if the decalogue, as it was formerly delivered to the church of *Israel*,

The observation of the decalogue pressed even under the N. Testament for the same reason and in the same manner as formerly by God.

did not concern christians, that argument of the Apostle (which be it far from us to say) would have no force with christians.

Nor is its
abrogation any
where
mention-
ed.

XXXVII. Finally, if the decalogue, as it was formerly given to the church, was not now binding on the same; it must necessarily have been revoked by God, and abrogated by Christ: both which is absurd. For, who will be so bold, as to suppose God to speak in this manner: "It is indeed my will, that you observe those natural precepts, which I formerly commanded the *Israelites* in the law, that was published with such solemnity; but for the future, I will not have you bound to these, because of my command, but because nature requires it". And why should Christ abrogate the precepts given to the church of *Israel*, in order, directly to give the very same precepts again, to the christian church? Not to say, that there is not the least sign of any such abrogation in the sacred writings.

Yet the
law of the
covenant
of works
abrogated
in its fe-
deral rela-
tion.

XXXVIII. However, we do not refuse, that the law of the covenant of works was abolished by Christ in its *federal consideration*. 1st. *As to its rigour*, which required of man himself an obedience in every part and degree perfect, as the condition of justification, and that without any promise of the Spirit and of sanctifying grace. 2dly. *As to the curse*, which it threatens against all, who deviate from it in the least. And in this sense *Paul* says, *that we are not under the law, but under grace*, *Rom. 6. 14*, tho' as to its *normal* relation, or as it is the rule of life and manners, it was not even for a moment abrogated or abolished by Christ. *Do we then make void the law through faith? God forbid, yea we establish the law. Rom. 3. 31*. In that respect christians are no less under the decalogue, than the *Jews* were formerly: and that not only, because the precepts of it are just and holy, but also because they are commandments, which were formerly promulgated with so much majesty and pomp: or, which is almost the very same

same thing, not only on account of the doctrine they contain, but also of the authority of the supreme governor.

XXXIX. Let us now consider the use of this law in all ages of the world: and this may be considered either *absolutely* and *in itself*, or *relatively*, with respect to a *certain* condition or *state* of man. In itself, the law is 1st. A representation of true virtue, a delineation of internal and external goodness, and a copy of that holiness, which is worthy of God. 2dly. A demonstration of the way, in which a rational creature can come to have glorious communion with God: *which if a man do, he shall live in them, Lev. 18. 5. The commandment which was ordained to life, Rom. 7. 10.* None attains to life but by this law, which must be fulfilled either by man himself, or a surety for him. 3dly. A command of the supreme ruler, binding every one to obedience, under the threatning of eternal death, *Lev. 18. 2, 3, 4. Deut. 27. 26.*

The absolute use of the law.

XL. The state of man, to which the law has its peculiar relations, is threefold; viz his *first*, his *fallen*, and his *restored* state. In his *first* state, it was to man, first the rule of his nature and of all his actions, to which he willingly, and with the greatest complacency of soul, conformed himself. 2dly. The most excellent beautiful ornament of man, as stamped and impressed by the creating hand of God on his mind. 3dly. The condition of the covenant of works, which man himself was to perform in order to obtain consummate bliss and happiness.

In his first state.

XLI. In his *fallen state* it serves 1 to discover and convince man of his sin, *Rom. 3. 20, by the law is the knowledge of sin.* And the precepts of the law do this two ways. *First* as in a mirror, they discover to man the vileness both of his life and actions, *Jam. 1. 23.* *Then* by its irritating virtue, whereby, on account of human depravity, they stir up sin, which otherwise lay dormant; so that, like one gall'd by a
bridle,

His fallen state.

bridle, the more strictly sin is prohibited and restrained, the more vehemently it resists and makes opposition, every thing that would keep it under being offensive to it: The Apostle excellently illustrates this, Rom. 7. 7, 13. 2dly. To denounce the curse against man; which it does by its *comminations*: *now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God, Rom. 3. 19.* 3dly. To be a restraint upon men, and bring them to some external honest deportment, in order to preserve civil government, and prevent the destruction of mankind by adulteries, rapines, oppressions and the like heinous crimes. The Apostle seems particular to intimate this office of the law, 1 Tim. 1. 9, when he says, *that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, &c.* For, he shews, that it is a curb to those prevailing lusts of the flesh, which otherwise would be immoderately extravagant. 4thly. To bring sinners to Christ: *for, Christ is the end of the law for righteousness to every one that believeth, Rom. 10. 4. The law was our school-master to bring us to Christ, Gal. 3. 24.* This is not only true of the ceremonial, but also of the law of the decalogue, which brings to Christ these two ways: first, as it really keeps an elect person, while in an unconverted state, in some measure, in the way of his duty, that he may not obstinately neglect all concern for righteousness and his soul. For, where the Spirit of God does not yet bear rule, sinful lusts break forth there, in such a manner, that the soul, which is obnoxious to them, is in danger of sinking into forgetfulness and contempt of God: And they would actually do this, did not the Lord put a bar thereto by this remedy of his law. But principally the law brings to Christ, as it strips man of all confidence in his own goodness and righteousness, and, by an acknowledg-

ment

ment of his misery, deeply humbles him, that so he may be thus prepared to endeavour after, what before he thought he did not stand in need of.

XLII. In the state of *restoration* it teacheth be- His restor-
ed state.
lievers, 1st. How perfect the obedience was, which Christ performed for them, and how much they are under obligations to him, since he, who was Lord of the law, subjected himself to it for them, not only to obey its precepts, but to endure the curse, that he might redeem them from the law, *Gal. 4. 4, 5.* 2dly. At what distance they still are from that perfection of holiness, which the law requires; in order the better to bring them to humility, and to a denial all self-righteousness, *Phil. 3. 8, 9,* and a longing after a blessed perfection. *Rom. 7. 24.* 3dly. What is the rule of their gratitude, and the mark at which they ought to aim, *Phil. 3. 12. 1 Tim. 1. 5.* 4thly and lastly, it bears witness to, approves and commends, the beginnings of sanctification, and comforts those as being true *Israelites*, who *delight in the law of God after the inward man.* The law does this, not from its own authority, which can admit of nothing but what is perfectly holy, and condemns every thing, that is stained but with the least spot; but from the authority of the grace of Christ, to whom it is now subservient, and at whose command it commends even the imperfect works of believers, declares them to be sincere, and so far approves of them as conformable to itself; and in that sense the righteousness of the law is fulfilled in those, *who walk not after the flesh but after the spirit, Rom. 8. 4.*

XLIII. Upon these ten words or commandments A cove-
God entred into a *covenant* with *Israel.* *The Lord* nant en-
tered into,
upon the
decalogue
our God made a covenant with us in Horeb, Deut. 5. 2.
So that the ten words are called the *words of the cove-*
nant, Exod. 34. 28: and the *covenant* itself, *Deut. 4.*
13, nay the tables, on which they were written, are
called the *tables of the covenant, Deut. 9. 9:* The
plan

plan of this covenant is that contract, which God entered into with *Israel*, a little before the law was given. *Exod.* 19. 5, 6, 8. Its solemn ratification was made by those signs, which are recorded, *Exod.* 24, 3, *seq.*

In which
God sti-
pulates
perfect o-
bedience.

XLIV. The stipulation on the part of God was published in these words, *Exod.* 19. 5, 6, *now therefore if ye will obey my voice indeed, and keep my covenant: then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation.* We are not to think, that God, by these words, required *Israel* to perform perfect obedience in all parts and degrees, as the condition of the covenant. For in that case, the whole of this proposal would be nothing, but an intimation of an inevitable curse. Seeing it is absolutely impossible for sinful man to give such a perfect observance, even tho' he is regenerated and sanctified. But a conditional proposal upon an impossible condition, is equivalent to an absolute denial. It is indeed true, that the law, considered as a rule, cannot but enjoin a holiness absolutely perfect in every respect: Which we have else where professedly proved: but the case is different, when something is required as the condition of a covenant. The man indeed is still bound to perfect holiness, so far that the least deviation is a sin: but yet supposing a covenant of grace, among the benefits of which is remission of sins, God stipulates with his people in this manner; if, with sincerity of heart, you keep my precepts, and recover from your falls by renewed repentance, I will upon that give you an evidence, that I am your God. Here therefore he requires a sincere, tho' not, in every respect, a perfect, observance of his commands.

And upon
that con-
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temporal

XLV. Upon that condition, he promises to them not only temporal blessings, such as the possession of the land of *Canaan*, and a peaceable life there, abounding with all plenty of every thing desirable,

Exod.

Exod. 20. 12, but also spiritual and eternal, when he says, that he will be their God and they his people, in that sense which he promised the land to the pious fathers: *that he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac and to Jacob, Deut. 29. 13.* Compare *Jer. 7. 22, 23.* But that these words comprise life eternal, and the resurrection of the body, we learn from our Lord, *Mat. 23. 32.*

XLVI. To this stipulation of God the Israelites agreed, *Exod. 19. 8, and all the people answered together, and said, all that the Lord hath spoken, we will do.* Which they repeated upon the publication of the law, *Exod. 24. 3, and all the people answered with one voice, and said, all the words, which the Lord hath said, will we do.* The pious among the Israelites, conscious of their own inability and manifold infirmities, humbly promised, depending by faith on the gracious influences of divine strength, an obedience, not indeed perfect (for that would be to incur the guilt of a lie,) but yet sincere, and by no means feigned. The others, as they did not duly attend either to the spiritual perfection of the law, or to their own natural inability, rashly and confusedly bound themselves to the observance of all the precepts. Yet so far these words were good and acceptable to God, as by them they testified some degree of readiness of soul, *Deut. 5. 33, 34. 35.*

XLVII. Now concerning this covenant, made upon the ten commandments, it is queried, whether it was a covenant of works, or a covenant of grace? We judge proper to premise some things, previous to the determination of this question. And first, we observe, that, in the ministry of *Moses*, there was a repetition of the doctrine concerning the law of the covenant of works. For, both the very same precepts are

and eternal good.

To which the Israelites agreed.

The doctrine of the covenant of works repeated by the ministry of Moses.

are inculcated, on which the covenant of works was founded, and which constituted the condition of that covenant; and that sentence is repeated, *which if a man do he shall live in them*, Lev. 18. 5, Ezek 20. 11, 13, by which formula, the righteousness, which is of the law, is described, Rom. 10. 5. And the terrour of the covenant of works is increased by repeated comminations; and that voice heard, *curst be he that confirmeth not all the words of this law to do them*, Deut. 27. 26. Now the Apostle declares, that this is the curse of the law, as the law is opposed to faith, or the covenant of grace. Gal. 3. 10, 12. Nay, as the requirement of obedience was rigid under the ministry of *Moses*, the promises of spiritual and saving grace were more rare and obscure, the measure of the spirit, granted to the *Israelites*, scanty and short, Deut. 29. 4; and, on the contrary, the denunciation of the curse frequent and express; hence the ministry of *Moses* is called, *the ministration of death and condemnation*, 2 Cor. 3. 7, 9: doubtless because it mentioned the condemnation of the sinner, and obliged the *Israelites* to subscribe to it.

And that
by giving
the law at
mount Si-
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XLVIII. Secondly, we more especially remark, that, when the law was given from mount *Sinai* or *Horib*, there was a repetition of the covenant of works. For, those tremendous signs of thunders and lightnings, of an earth-quake, a thick smoke and black darkness, were adapted to strike *Israel* with great terrour. And the setting bounds and limits round about the mount, whereby the *Israelites* were kept at a distance from the presence of God, upbraided them with that separation, which sin had made between God and them. In a word, *Whatever we read*, Exod. 19, (*says CALVIN, on Heb. 12. 19*) *is intended to inform the people, that God then ascended his tribunal, and manifested himself as an impartial judge. If an innocent animal, happened to approach, he commanded it to be thrust through with a dart; how much sorer punishment were sinners liable to, who were conscious of their sins,*

sins, nay, and knew themselves indited by the law, as guilty of eternal death. See the same author on *Exod.* 19. 1, 16. And the Apostle in this matter, *Heb.* 12. 18--22, sets mount *Sinai* in opposition to mount *Sion*, the terrors of the law to the sweetness of the Gospel.

XLIX. *Thirdly*, we are not, however, to imagine, that the doctrine of the covenant of works was repeated, in order to set up again such a covenant with the *Israelites*, in which they were to seek for righteousness and salvation. For, we have already proved. *Book I. chap. IX Sect. 20*, that this could not possibly be renewed in that manner with a sinner, on account of the justice and truth of God, and the nature of the covenant of works, which admits of no pardon of sin. See also *Hornbeck. Theol. Pract. Tom. 2. p. 10*. Besides, if the *Israelites* were taught to seek salvation by the works of the law, then the law had been contrary to the promise, made to the fathers many ages before. But now says the Apostle, *Gal. 3. 17*, *the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.* The *Israelites* were, therefore, thus put in mind of the covenant of works, in order to convince them of their sin and misery, to drive them out of themselves, to shew them the necessity of a satisfaction, and to compel them to Christ. And so their being, thus, brought to a remembrance of the covenant of works tended to promote the covenant of grace.

L. *Fourthly*, there likewise accompanied this giving of the law the repetition of some things, belonging to the covenant of grace. For, that God should propose a covenant of friendship to sinful man, call himself his God (at least in the sense it was said to the elect in *Israel*,) take to himself any people, separated from others, for his peculiar treasure, assign to them the land of *Canaan* as a pledge of heaven,

The covenant of works not then set up, in order to seek righteousness thereby.

A repetition of some things, regarding the covenant of grace accompanied the giving of the law.

promise his grace to those, that love him and keep his commandments, and circumscribe the vengeance denounced against despisers within certain bounds, and the like; these things manifestly discover a covenant of grace: and without supposing the suretyship of the *Messiah*, it could not, consistently with the divine justice and truth, be proposed to man a sinner. Judiciously says *Calvin* on *Exod.* 19. 17, *by these words we are taught, that these prodigies or signs were not given, to drive the people from the presence of God; nor were they struck with any terror, to exasperate their minds with a hatred instruction; but that the covenant of God was no less lovely, than awful. For, they are commanded to go and meet God, to present themselves with a ready affection of soul to obey him. Which could not be, unless they had heard something in the law besides precepts and threatnings.* See also *Tilenus Syntagm. P. 1. Disp. 33. §. 18, 19, 20, 28, 29.*

The Isra-
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works.

LI. Having premised these observations, I answer to the question. The covenant made with *Israel* at mount *Sinai* was not formally the covenant of works. 1st. Because that cannot be renewed with the sinner, in such a sense as to say, if, for the future, thou shalt perfectly perform every instance of obedience, thou shalt be justified by that, according to the covenant of works. For by this, the pardon of former sins would be presupposed, which the covenant of works excludes. 2dly. Because God did not require perfect obedience from *Israel*, as a condition of this covenant, as a cause of claiming the reward; but sincere obedience, as an evidence of reverence and gratitude. 3dly. Because it did not conclude *Israel* under the curse, in the sense peculiar to the covenant of works, where all hope of pardon was cut off, if they sinned but in the least instance.

Yet the
carnal Is-
raelites
received it
as a cove-

LI. However the carnal *Israelites*, not adverting to God's purpose or intention, as they ought, mistook the true meaning of that covenant, embraced it as a covenant of works, and by it sought for righteousness.

Paul declares this, Rom. 9. 31, 32, but Israel which covenant followed after the law of righteousness, hath not attained of works. to the law of righteousness; wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone. To the same purpose it is, that, Gal. 4. 24, 25, he compares to the Ishmaelites the Israelites, while they tarried in the deserts of Arabia, which was the country of the former, who are born to bondage of their mother Hagar, or the covenant of mount Sinai, and being destitute of true righteousness, shall, with Ishmael, be at length turned out of the house of their heavenly father. For, in that place, Paul does not consider the covenant of mount Sinai as in itself, and in the intention of God, offered to the elect, but as abused by carnal and hypocritical men. Let Calvin again speak: the Apostle declares, that, by the children of Sinai, he meant hypocrites, persons who are at length cast out of the church of God, and disinherited. What therefore is that generation unto bondage, which he there speaks of? It is doubtless those, who basely abuse the law, and conceive nothing concerning it but what is servile. The pious Fathers, who lived under the Old Testament did not so. For, the servile generation of the law did not hinder them from having the spiritual Jerusalem for their mother. But they, who stick to the bare law, and acknowledge not its pedagogy, by which they are brought to Christ, but rather make it an obstacle, to their coming to him, these are Ishmaelites (for thus, and I think rightly, Morlorat reads) born unto bondage. The design of the Apostle therefore, in that place, is not to teach us, that the covenant of mount Sinai was nothing but a covenant of works, altogether opposite to the Gospel-covenant; but only that the gross Israelites misunderstood the mind of God, and basely abused his covenant; as all such do, who seek for righteousness by the law. See again Calvin on Rom.

Nor was it formally a covenant of grace.

LIII. Nor was it formally a covenant of grace : because that requires not only obedience, but also promises and bestows strength to obey. For, thus the covenant of grace is made known *Jer. 32. 39, and I will give them one heart, and one way, that they may fear me for ever.* But such a promise appears not in the covenant, made at mount *Sinai*. Nay ; God, on this very account, distinguishes the new covenant of grace from the *Sinaitic*, *Jer. 31. 31, 32, 33.* And *Moses* loudly proclaims, *Deut. 29. 4, yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.* Certainly, the chosen from among *Israel* had obtained this. Yet not in virtue of this covenant, which stipulated obedience, but gave not power for it : but in virtue of the covenant of grace, which also belonged to them.

But a national covenant, which supposed both

LIV. What was it then ? It was a *national covenant* between God and *Israel*, whereby *Israel* promised to God a sincere obedience to all his precepts ; especially to the ten words ; God, on the other hand, promised to *Israel*, that such an observance would be acceptable to him, nor want its reward, both in this life, and in that which is to come, both as to soul and body. This reciprocal promise supposed a covenant of grace. For, without the assistance of the covenant of grace, man cannot sincerely promise that observance ; and yet that an imperfect observance should be acceptable to God is wholly owing to the covenant of grace. It also supposed the doctrine of the covenant of works, the terrour of which being increased by those tremendous signs, that attended it, they ought to have been excited to embrace that covenant of God. This agreement therefore is a consequent both of the covenant of grace and of works ; but was formally neither the one nor the other. A like agreement and renewal of the covenant between God and the pious is frequent ; both national and individual. Of the former see *Yesh. 24. 22. 2 Chron. 15. 12. 2 Kings 23. 3. Neh.*

18. 29, Of the latter, *Psf.* 119. 106. It is certain, that in the passages we have named, mention is made of some covenant between God and his people. If any should ask me, of what kind, whether of works or of grace? I shall answer, it is formally neither: but a covenant of sincere piety, which supposes both.

LV. Hence the question, which is very much agitated at this day, may be decided: namely *whether the ten words are NOTHING but the form of the covenant of grace?* This, I apprehend, is by no means an accurate way of speaking. For, since a covenant strictly so called, consists in a mutual agreement; what is properly the form of the covenant should contain the said mutual agreement. But the ten words contain only a prescription of duty fenced on the one hand by threatnings, taken from the covenant of works; on the other, by promises, which belong to the covenant of grace. Hence the scripture, when it speaks properly, says that a covenant was made *upon* these ten words, or *על־פִּי*, *after the tenor of those words*, *Exod.* 34. 27: distinguishing the covenant itself, which consists in a mutual agreement, from the ten words, which contain the conditions of it. The form of the covenant is exhibited by those words, which we have already quoted from *Exod.* 19. 5, 6, 8. I deny not, that the ten commandments are frequently in scripture called *the covenant of God*. But at the same time, no person can be ignorant, that the term, *covenant*, *בְּרִית*, has various significations in the *Hebrew*, and often signifies nothing but a *precept*, as *Jer.* 34. 13, 14. Thus *Moses* explains himself on this head, *Deut.* 4. 13, and he declared unto you his covenant, WHICH HE COMMANDED YOU TO PERFORM, *even ten commandments*. They are therefore called a covenant by a *Synecdoche*, because they contain those precepts, which God, when he set his covenant before them, required

The ten commandments properly not the form of the covenant.

the *Israelites* to observe, and to which the said *Israelites* bound themselves by covenant.

Much less
the form
of the co-
venant of
grace.

LVI. The ten words, or commandments therefore, are not *the form of a covenant properly so called*, but *the rule of duty*: much less are they *the form of the covenant of grace*: because that covenant, in its strict signification, consists of mere promises, and, as it relates to elect persons, has the nature of a testament, or last will, rather than of a covenant strictly speaking, and depends on no condition; as we have at large explained and proved *Book III. Chap. I. Sect. 8 &c.* And Jeremiah has shewn us, that the form of the covenant of grace; consists in absolute promises, chap. 31. 33. And 32. 38, 39, 40. In like manner *Isaiah* chap. 54. 10.

Least of
all nothing
but the
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grace.

LVII. Least of all can it be said, that the ten words are *nothing* but the form of the covenant of grace, since we may look upon them as having a relation to any covenant whatever. They may be considered in a twofold manner. 1st. Precisely, *as a law*, 2dly. *As an instrument of the covenant*. As a *law*, they are the rule of our nature and actions, which HE has prescribed, who has a right to command. This they were from the beginning, this they still are, and this they will continue to be, under whatever covenant, or in whatever state man shall be. As an *instrument of the covenant* they point out the way to eternal salvation; or contain the condition of enjoying that salvation: and that both under the covenant of grace and of works. But with this difference; that under the covenant of works, this condition is required to be performed by man himself; under the covenant of grace it is proposed, as already performed, or to be performed by a mediator. Things, which those very persons, with whom we are now disputing, will not venture to deny.

C H A P. V.

Of the Doctrine of the Prophets.

I. **T**H E plan, we formerly laid down, should now require to speak a little of those things from Moses himself and the succeeding prophets, which they have published concerning the person, natures, states, offices, and blessings of the *Messiah*. And it would be easy to shew, that nothing remarkable did befall our Jesus, nothing great was either said or done by him, which the prophets did not foretel was to come to pass. The prophets, I say, who *prophefied of the grace that should come unto us; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow, 1 Pet. 1. 10, 11; and who all, with one consent, give witness to Jesus, that through his name, whosoever believeth in him shall receive remission of sins, Acts, 10. 43. The Apostle Paul, who protested, he had not shunned to declare all the counsel of God, Acts. 20. 27; at the same time protests, he says none other things than those, which the Prophets and Moses did say should come, Acts 26. 22.* And certainly, the body itself should exactly agree with the picture, that was long before presented to the view of the ancient church since it became the wisdom and goodness of God, to give such an exact description of the Messiah, with all his marks or characters, that he might be known by any thoughtful and attentive mind, and distinguished from all manner of impostors, who should impiously pretend to, or counterfeit his name. But this subject has been, both formerly and lately, considered by the learned, and treated with such accuracy, that I have nothing to add. If any would have a compendious

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dious view of these things, he may consult the preface to the New Testament, drawn up, with great judgment, by our divines.

C H A P. VI.

Of the Types.

In scrip-
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only the
words, but
the things
themselves
signify
something

I. **S**UCH is the inexhaustible copiousness of the holy Scriptures, that not only the words are significative of things, but even the things, which are first signified by the words, do likewise represent other things, which, they were appointed to prefigure long before they happened. Christ principally, and *Paul* have informed us of this, when they apply most of the things, which happened under the old dispensation, to the Messiah, and to the œconomy of a better testament. And indeed, if the old institutions of the deity had not their *mystical significations*, they might deservedly be accounted childish, ludicrous, and unworthy of God. These are things, which not only christians require to be granted to them, but also were acknowledged by the ancient *Jews*, who besides כּשׁוּט, a *literal* or *plain meaning*, sought also מוֹדֵרֶשׁ, a *mystical sense* in Scripture. And it was a constant and received opinion among them, that all things were mystical in the law of *Moses*, and therefore may be mystically explained.

Christ the
soul of the
whole Old
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II. Their mystical signification points to Christ, in his *person, states, offices, and works*, and in his *spiritual body*, the church: for, *Christ is the end of the law*, *Rom. 10. 4*, the *body*, or substance of the ceremonial shadows, *Col. 2. 17*, and the centre of the prophecies, *Acts 10. 43*. The doctrine of Christ is *the key of knowledge*, *Luke 11. 42*. without which nothing can be savingly understood in *Moses* and the prophets. As is apparent in the *Pharisees* of old, and the *Socinians* in our day; who being tainted with false notions concerning

concerning the *Messiah*, pollute, for the most part all the testimonies concerning the common Salvation by their impure interpretations. It was very well said by the ingenious *Bisterfeld*, that *the Lord Jesus Christ was the Spirit and soul of the whole, both of the Old and New Testament. de Scripturæ eminentia. §. 40.*

III. It is an unquestionable truth, that the Old Testament believers, especially those, who were favoured with a fuller measure of the Spirit, applied themselves, with peculiar diligence, to find out the mystical meaning of the TYPES: in which study they were very much assisted by the prophets and divinely inspired priests: Thus *David* declared, that *he had seen God in the sanctuary, Ps. 63. 2*, that is, that he had, by the figures of the Levitical service, searched by holy meditation, into the very truth of the things. This made believers so chearful in the acts of external worship; not that they were very much taken with those minute corporal performances, but that *they beheld in them the beauty of Jehovah, and enquired in his temple, Ps. 27. 4*. They were not put off with mere shadows, but were *satisfied with the goodness of God's house, even of his holy temple*; and tho' it was but darkly, yet they heard him *speaking terrible things in righteousness, Ps. 65. 4, 5*.

The old believers sought him in the types.

IV. Tho' Christ and the Apostles, in order to illustrate and prove the truth of the Gospel, argued from the Types by divine inspiration and the infallible guidance of the Holy Spirit: yet they did not lay the stress of those arguments on their own bare authority, because they were inspired (for, that authority was at times called in question, and upon supposing it, all reasoning would almost seem superfluous), but on the evident demonstration of the truth to the conscience, which plainly discovered to an attentive person, that it was worthy of God, to represent such a truth by such types.

From the types Christ and the Apostles proved the truth to the conscience.

V. The strength of those arguments rests on this supposition, that God was pleased to give the church the mem-

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at that time, in the memorable persons of the Old Testament, to whom some remarkable things happened in an extraordinary way, and in the whole of his instituted worship, a beautiful picture, and becoming the accuracy of so great an artist, in which Christ with his mystical body might be delineated. The Apostle, when he argued with the Jews in his epistles to the *Galatians* and *Hebrews*, lays this down as a fundamental truth; and having laid that foundation, directly proceeds, with a kind of divine skill, to the application of the types. For, when there is any thing in the antitype resembling the type, it is justly affirmed, that God, who knows all things from the beginning, ordered the type in such a manner, that it might signify before hand that truth; which was in the antitype. Unless we would rather maintain, that the likeness of an ingenious picture to the original, was rather the effect of chance, than of the intention of the artist; which is contrary to all reason.

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VI. It is not only lawful but the incumbent duty of teachers, even tho' not inspired, to tread in this very path, and to explain, in the same method, the types of the Old Testament. For, we must not think, either that an infallible authority is necessary to explain the types, or that all the types of the Old Testament are explained in the New. Not the *former*; for, why should an infallible authority be required in interpreting the types, rather than in interpreting the prophecies and other dark expressions in scripture? Since it is manifest, that it was the will of God to instruct the church by types; and the explication of the types is now oftentimes far more easy, on account of the distinct knowledge of the antitype, than of many prophecies, which it is far more difficult to determine to what they refer. Not the *latter* for why should we believe, that all the types of Christ were explained rather than all the prophecies concerning him? Especially, as the Apostle affirms, that he has not spoken particularly
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of them all, *Heb. 9. 5.* We are therefore to maintain, that the inspired teachers have pointed out to us the way and method, in which we ought to proceed in explaining the types, and given us a key to open those mysteries, which are contained in them.

VII. Now we shall proceed in that way with safety. ^{Rules for explaining the types.} 1 When we accurately consider the original, even the Lord Jesus, who is now presented to our view without a vail, and from thence, turn the eye of our mind to the type; then the greater, the fuller, and the more especial agreement we observe and discover between both; the greater glory we ascribe to the wisdom and truth of God, who made the type, so exactly to correspond with him who is figured by it. For, when we read the scriptures, we are to judge before hand, that then only we understand them, when we discover in them a wisdom unsearchable and worthy of God.

VIII. In every thing we are to proceed with caution, *fear and trembling*, ^{2.} least we devise mysteries out of our own imagination, and obstinately pervert to one purpose what belongs to another. We do injury to God and his word, when we would have it owing to our fanciful inventious, that God seems to have spoke or done any thing wisely. However, tho' there is a measure in all things, I should think the mistake more tolerable in one, who imagines he sees Christ, where perhaps he does not discover himself, than of another, who refuses to see him, where he presents himself with sufficient evidence. For, the one is an indication of a soul, that loves Christ, and is very much taken up with the thoughts of him, when the very least, or perhaps no occasion is given him: the other argues an indolent soul, and slow to believe; such as discovers itself in the *Socinians*, and in *Grotius*, in other respects a great man, who generally so prevert very many passages, that they make them appear to have no manner of regard to Christ.

IX. When

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IX. When ever it is evident, that any person or thing is a type of Christ, we are not to imagine, that every circumstance in that person or thing is typical. For, it may be that, in the same context, some things are peculiar only to the type, others only to the antitype, and others common to both: for instance, *2 Sam. 7, Solomon*, is proposed as a type of Christ. But it agrees to *Solomon* and not to Christ, *if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men, v. 14.* To Christ, and not to Solomon in its full signification, *I will stablish the throne of his kingdom for ever, v. 13.* For the kingdom of Israel became extinct in the posterity of *Solomon* by the *Babylonish* captivity. And it is applicab'e to both, *he shall build an house for my name, ib.* We may consider other instances in the same manner.

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X. Sometimes it is sufficient, that there be a very faint resemblance in the type of something most excellent, in a most eminent manner, in the antitype. Nay, the more noble and divine, the thing signified is, the resemblance of it must of necessity be the more slender; because of the immense distance there is between Christ and the *poor creature*. For example: there being no mention in Scripture either of the beginning of the days, or the end of *Melchisedec's* life, that was sufficient to prefigure the eternity of Christ. *Heb. 7. 3.* And this, once for all, should be a fixt principle in our minds, that, when the same things are asserted both of the type and the antitype, they are, in a more excellent manner, true in the latter than in the former, so that the truth of the thing, in its full import, is only to be found in the antitype. Thus we are to explain that of the Apostle, *Heb: 1. 5. To which of the angels said he at any time, thou art my Son—I will be to him a Father, and he shall be to me a Son;* when it is evident, the same was said concerning *Solomon*, but in such a diminutive sense with respect to *Solomon*, that when his whole dignity, honour

honour and grandeur are compared with Christ, it is plainly of no avail : but it is true in Christ, in such a large and extensive sense, that his dignity and honour exceeds that of all the angels, and cannot be communicated to any creature.

XI. Finally, the learned have likewise observed, that a certain variation sometimes takes place with regard to the signification of the type, in so much that in some respects it may be applied to Christ, and in others to the church, which is his mystical body. Let *Abraham's* offering up his Son be an instance of this. *Isaac*, in carrying the wood, in being bound by his Father, and ready to suffer death in obedience to his Father and to God, was a type of Christ, in his carrying his cross, being bound, and in obeying his Father even unto death. But when the ram was offered in the room of *Isaac*, the figure was changed, and that *ram* represented Christ, and *Isaac* the church, which is delivered from death by the death of Christ. These things, I thought proper to premise in general, because they cast light on the whole of typical divinity, and will be of use to us in the subsequent observations.

XII. Moreover, the types are not all of one kind; but may very properly be divided into three classes : so that some are NATURAL : some HISTORICAL : and others LEGAL. We shall out of a great number, give a few instances of each of these, according to the three periods of time formerly mentioned.

XIII. By a NATURAL type I understand the creation of this visible world, as Moses has given us the history of it ; which was a type of the new creation of believers and of the constitution of the church. Hence *the new man* is said to be after God created, Eph : 4. 24, and believers are said to be God's ποίμα, κτισθέντες ἐν Χριστῷ Ἰησοῦ *workmanship created in Christ Jesus unto good works* Eph : 2. 10. And the whole mystical body of Christ is called a *new creature* or creation 2 Cor 5. 17. Nay the whole method of our restoration is expressed in

The first creation a type of the new.

in phrases and similitudes, from the most part, taken from the first creation. Tho' Adam in his innocent state could have no thoughts of that, nothing having been made known to him, either concerning his fall, or his recovery; yet God so wisely ordered his works in the first creation, that they might be, as it were, an exemplar of the second; and it is manifest to any attentive person, that they are so; which will evidently appear, by particularly comparing the one with the other.

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XIV. The first creation of the world was out of nothing; so nothing was prepared for the second, no good, no virtue, no previous dispositions in the subject: yea something indeed was in being, which had no place in the old, but that was only rebellion and enmity making vehement opposition to the almighty grace of God.--- The first was performed at the command and will of God, the second in like manner. *Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures Jam: 1. 18.*--- The rudiments of the first was an indigested mass. *The earth was without form and void, and darkness was upon the face of the deep. Gen: 1. 2.* In like manner, all things lie in base confusion in the soul, when it is to be adorned by the new creation: and depraved lusts are violently agitated every where, without any order. Those things, which should possess the upper place are depressed to the lowest. There is also a surprising emptiness of every thing that is good Rom: 7. 18. Neither are all things only surrounded with the gross darkness of ignorance, but the whole soul is nothing but darkness itself. Eph. 5. 8. When God was pleased to adorn the world he had created, he begun with the production of light, and he takes the same method in this other creation. *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor 4. 6*--- After the

the light, God made the expanse or firmament, to divide the waters from the waters, or the waters under the firmament from those above it. He divided also the waters from the dry land. So also he brings every thing, by degrees, into order in our souls. He places reason, which was formerly depressed by the affections, on the chief throne, and commands the affections to stand at the foot-stool of reason; but then in such a manner, that the same Spirit, which of old moved on the face of the waters, has the management of all here likewise.---When the dry land discovered itself from the waters, immediately flowers herbs and trees with their fruit were produced: so after every thing is properly arranged in the new man, fruits meet for faith, and repentance appear, and the church of God is † *a paradise of pomegranates*. *Canticle*. 4. 13. When the rain is over and gone, the flowers appear on the earth, the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell, *Canticle*. 2. 11, 12, 13.---But as God was pleased to divide the huge mass of light into unequal parcels, in order to distinguish years and days in their seasons and the more commodiously to cherish all things by a certain proportion of light and heat: so he likewise dispenses his light in the church in different degrees. She has the stars of the prophecies twinkling in the midst of darkness; also the brighter day-star of the Gospel, the joyful harbinger of the perfect day, *2 Pet.* 1, 19: she is as the moon in the heavens of this universe, and the more abundant rays she receives from Jesus, who is her sun, the brighter she is. *Canticle*. 6. 10. Lastly, in proportion to the approach or removal of her sun, she enjoins the mystical revolutions of day and night, of summer and winter, *Canticle*. 4. 6. and 2. 11. While the heavens

† Our version renders it *an orchard*. but the septuagint and several other versions render it *paradise*.

are spangled with so many stars, the inferior parts of the creation are replete with various creatures, the air with birds, the waters with fish, the earth with animals, as well reptile, as with feet. In the same manner, the grace of the Spirit of God quickens the soul by his holy emotions; some souls seem to live, as it were, in the waters of pious tears; others again, suiting themselves to meaner attainments, creep on the ground; others, like lions, hold on a steady pace; while others, in fine, like eagles, soar aloft, and waft themselves on nimble pinions above all heavens.

And more especially of the creation of man.

XV. But the creation of man, which succeeded the former, displays again new mysteries. The whole trinity addressed themselves to this by mutual consultation. And manifest themselves in a singular manner in the work of the new creation. The Father from eternity laid the plan of that work in his Son. The Son, in our nature, purchased our transformation into the likeness of God. The Holy Spirit executes the counsel of the Father, and applies the merits of the Son to his chosen people, in that new creation. *We are God's workmanship, created in CHRIST JESUS Eph. 2. 10, and born of the SPIRIT Job. 3. 5.*--In the first creation, man was adorned with the beautiful image of God: the same is restored to him in the second; at first indeed, still this image is soiled with some stains however it cannot be lost, but shall gradually be perfected to the full likeness of God.---While ADAM was asleep, out of one of his ribs Eve was formed, whom he acknowledged to be flesh of his flesh, and bone of his bone. The death--sleep of Christ gives life to his beloved spouse. *This mystery of Adam and Eve is great, regarding Christ and the church, Eph. 5. 32.*---The first man had dominion given him over all things: which is restored to him far more glorious by grace, 1 Cor. 3. 22. And if perhaps this world, as being subject to vanity, might seem unworthy of his dominion, God has framed another
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for his sake, in which dwelleth righteousness, 2 *Pet.*

3. 13.

XVI. When God had thus created all things for man, man for himself, and formed *Eve* for *Adam*, while he was asleep, he then *rested* from all his work, and took pleasure in it as good, and adapted to display the glory of his perfections. In this manner God still proceeds in the work of grace, till his *Eve*, his church, shall be perfectly adorned for our heavenly *Adam*, and the whole body of the elect, gathered together into one: and then, having finished all his work, he will enter upon his most blessed rest, and most sweetly delight himself in the new world of glory. And as on that day, on which God rested, man, at the same time, entered into the rest of God; so, in this other rest of God, the church having happily gone thro' all her toils, shall for ever enjoy, in like manner, a most holy and delightful rest. This is *that* [*Sabatism*] *rest, which remaineth for the people of God, that they may enter into God's rest and cease from their works, as God did from his, Heb. 4. 9, 10.* And this shall suffice concerning the natural types.

XVII. Let us now illustrate two HISTORICAL types, in the *first age* of the world. And we have A B E L among the first, who was slain by his envious brother *Cain*, *Gen. 4. 1st.* *Abel* in Hebrew signifies *vanity and emptiness*; and he was called by that name, tho' he was a Son dear to his parents, a Servant dear to God, and indeed the first of all mankind, whom we read of, that was honoured with the glory of heaven. Thus also *Jesus*, tho' he thought it no robbery to be equal with God, *was to empty* himself, upon assuming the nature of man, who is *like unto vanity*, *Pf. 62. 9.* Nay suffering himself to † be

As also of God's resting after the formation of man.

A B E L a type of Christ in his humiliation.

† The author refers to *Pf. 22. 6*, where the royal prophet, as a type of the Messiah, says, *but I am a worm and no man.*

treated like a *worm*; which is inferior to a man. (2). *Abel* was a shepherd: so the *Messiah* is that good shepherd by way of eminence, *John* 10. 14. (3). The religious service of *Abel* was acceptable to God; and Christ *does always those things that please him*, *John* 8. 29. (4). *Abel* offered the choice of what he had to God, of the firstlings of his flock and of their fat. Christ, having nothing better, through the eternal Spirit offered *himself* without spot to God, *Heb.* 9. 10. (5). God graciously looked up on *Abel's* offering: the offering of Christ was for a sweet-smelling Saviour to God, *Eph.* 5. 2. (6). *Cain*, tho' a full brother, burnt with ungovernable envy against *Abel*. With the same fury the Jews were instigated against Christ, tho' they were his brethren on many accounts. (7). *Cain* conversed with *Abel*, with a design to entangle him in his words. How often did the Pharisees lay snares and traps for Christ by their deceitful conferences? (8). *Abel* at last was slain by his brother, and, by a bloody death, cut off in the very flower of his age. Nor did the Jews cease, till they had cut off Christ by an accursed death, nailing him to the cross. (9): The parricide *Cain* was accursed and banished from the presence of the Lord. The deicide *Jews* are still under the same curse being banished both from heaven, and their native soil: and the blood of Christ which they shed, calls aloud for the vengeance, which they, with mad fury, imprecated on themselves and their posterity: tho' in other respects the blood of Christ speaks better things than that of *Abel*, *Heb.* 12. 24.

ENOCH a
type of
Christ ex-
alted.

XVIII. As *Abel* typically represented Christ in his state of *humiliation*: so ENOCH was a type, of his *glorification*. (1). *Enoch*, עֲנוֹךְ signifies † *instructed, devoted*, being one who was consecrated to God, and

† Ainsworth says, it is in the Hebrew *chanoch*. that is *dedicated* or *catechised*.

from his early years, instructed in the doctrine of godliness. Compare *Prov.* 22. 6. *הנך לנער דל פי ערבו* *train up, initiate, [instruct] a child in the way he should go*, instill into him the first principles of heavenly wisdom. If ever any one, surely Christ was consecrated and devoted to God, and when he was scarce twelve years of age, he appeared as a doctor amidst the greatest doctors in *Israel* (2). *Enoch* walked with God, that is, according to the Apostle, *Heb.* 11. 5, *pleased God*. This also Christ perfectly did, *in whom the Father was well pleased*. (3). *Enoch* prophesied of the glorious coming of the Lord, with ten thousands of his Saints, *Jud.* v. 14. Christ often and very expressly foretold this, and that even when he was charged with blasphemy, and stood before the tribunal, *Mat.* 26. 64. (4). *Enoch*, after he had walked with God, and declared the counsel of God to the men of his generation, was taken up alive to heaven, in soul and body, without seeing death, *Heb.* 11. 5, for he was not to conquer it for the Salvation of others. But Christ, having suffered death for the elect, and purged away our sins by himself, was made higher than the heavens, and sat down at the right hand of the majesty in the highest. (5). *Enoch* was the seventh from Adam; Christ the seventieth from *Enoch*, as appears from his genealogy in *Luke*. (6). *Enoch* was the third person, that we read of, who departed this world: Christ the † third of those, who ascended to heaven (7). As in Abel we have an instance of a violent death, in Adam of a natural; so in *Enoch*, an example of that supernatural change, which those of the elect shall undergo, who shall be alive at the last day. (8). And lastly, God was pleased, before the law, to give the world in *Enoch* an instance of an ascension to heaven; under the law, in the

† *Enoch* himself was the first, *Elijah* the 2d, and so Christ was the third.

person of *Elias*; under the Gospel, in Christ; to shew, that believers, in every period, become partakers of the same Salvation.

NOAH

XIX. Let us next, under the *second period*, explain two types of the same kind. The first is NOAH; the second ISAAC. *Peter* declares 1 *Pet.* 3. 20, 21, that NOAH the Patriarch of the new world, the ark, which he built, and the waters of the deluge, had all their mystical signification: where he teacheth us, that baptism is the antitype of those things, which happened under, and by the direction of, *Noah*. *Antitype* there denotes a type corresponding in the same signification to some other type. For order's sake, we will distinctly consider three things. I. NOAH himself. II. The ARK. III. The DELUGE.

A type of
Christ.

XX. AS to NOAH. 1st. His name signifies *rest*. And as that was not altogether expected in vain, so he could not be bestow it fully, and in a manner, that was proper to answer the import of that name. But Christ freely bestows this on all those, who being bur- with the load of sin, and betake themselves to him, thened *Mat.* 11. 29, having calmed the storm of divine wrath, that was hanging over our guilty heads, brings his church, amidst the storms and tempests of adver- sities, to the wished for haven of rest. (2). *Noah* was a just man in his generation; Christ was *holy, harmless, undefiled* and separate from sinners, knew no sin, neither was guile found in his mouth; nay, he is Jehovah our righteousness. (3). *Noah* was a preacher of righteousness; Christ preached this much more distinctly, both that righteousness, by which we must be justified before God, and that, which we should endeavour after as a testimony of our gratitude. (4). *Noah*, in building the ark, prepared a safe retreat for his family against the impending waters of the deluge. Concerning Christ it is said, *Isa.* 32. 2, and a man shall be as an hiding-place from the wind, and a covert from the tempest.. (5). *Noah* preserved his family, which consisted only of eight souls: Christ preserves the

the children, whom God has given him; who, in comparison of the great number of those that perish, are but a little flock. (6). As *Noah* was the Prince of the second world; so Christ is the head of that new world, which was formed by means of the ruin and destruction of the former. For as, whatever belonged to the former world was destroyed in the time of *Noah*; so whatever takes its rise from the first *Adam*, ought to be abolished, in order to give place to the new creature, which is from Christ. 7thly. *Noah* offered to God a sacrifice of a sweet Saviour; Christ offers that sacrifice of a sweet smelling Saviour, by the virtue of which God is reconciled to the world. 8thly. After God had smelled a sweet Saviour from the sacrifice, which *Noah* offered, he promised, that he would no more destroy the world by a new deluge; but only collect that quantity of vapours in the air, which being beautifully painted with the solar rays, might form in the heavens the variegated rain-bow. By the efficacy of the sacrifice, which Christ offered, God was reconciled to his elect, and promised, that he would never punish them in his anger; but only chastise them with slighter paternal stripes, amidst which the rays of his grace would shine.

XXI. The **ARK**, which *Noah* built, signified both ^{The **ARK**} Christ and the church of Christ. It was a type of ^{signified} Christ. ^{Christ.} for (1). As the ark secured all, who entered into it, from the descending rains, and from the waters of the great abyſs, as they broke out from beneath: so Christ gives a secure refuge to all, who fly to him, both against the wrath of God, which is revealed from heaven, and against the rage of their infernal enemies. (2). As it appeared ridiculous to the ungodly world, who were hardened to their own destruction, that the seeds of a new universe should be preserved in such an ark; so the glad tidings of salvation which we are to seek for only in Christ, is to the Jews a stumbling-block, and to the Greeks foolishness. (3). As the ark had its just dimensions of length, breadth

and depth, and in a word, was so large as to be able to contain so many animals together with their food : so in like manner, there is in Jesus Christ that length, breadth, depth and height of delightful love, which is abundantly sufficient for saving all the elect for ever. 4thly. That pitch, with which, according to God's appointment, the joints of the ark were pitched over, within and without, to prevent all ingress of the water, is called in Hebrew כִּיפֹר, *Cophir*, which likewise signifies *expiation* and a *price of redemption*. Was not this an elegant and fine representation of the expiation and redemption of Christ, to which alone we are indebted, for our being secured from the deluge of divine vengeance.

And the church.

XXII. But this same ark was also a figure of the church. (1). As the ark contained all the hope of the second world ; so in like manner, the church contains that assembly of the first-born, who are to be the heirs of the new world. (2). As the profane *Ham* also entered into the ark with the godly, and many unclean beasts with the clean : so many impure hypocrites creep into the external communion of the church. (3). As the ark remained unhurt and unshattered amidst all the shocks of storms and tempests, the tops of houses and craggy cliffs of mountains and rocks : so neither shall the gates of hell prevail against the church. (4). As the ark floated securely on the waters, without sails, oars, or rudder, by the providence of God alone, even when *Noah* was asleep : so the church, when destitute of all human aid, and while they, to whose care she is committed, are often asleep, is guided by the watchful eye of Christ, and at last happily brought into the haven of salvation. (5). As the ark, upon the retiring of the waters again into their abyss, rested upon the mountains of *Ararat*, where *Noah*, when he debarked and set his feet on dry land, offered sacrifices of thanksgiving to God : so, in like manner, the Church, after it has passed thro' the trials, dangers

and

and oppositions of this present world, shall rest in the heavenly *Zion*, where, with uninterrupted thanksgivings, she will sing the praises of her great God and Saviour.

XXIII. Again, the WATERS OF THE DELUGE have a reference both to Christ and the church. (1). As the waters, which descended from heaven, and violently issued out from beneath, covered the ark, and encompassed it on every side, so Christ was also to grapple with the wrath of his heavenly Father, with the bands of hell let loose upon him, and with the unrelenting cruelty of malicious men. In short, *the sorrows of death compassed him, and the floods of [Belial] ungodly men made him afraid Ps. 18. 4.* (2). As those waters did indeed cover, but did not sink, the ark; nay the deeper they were, the more they lifted it up on high, and brought it nearer to heaven; so Christ in like manner, *was put to death in the flesh, but quickened by the Spirit, 1 Pet. 3. 18.* And the more grievous his sufferings were, to the higher pitch of glory did God exalt him, *Pet. 2. 9.* (3). As the waters of the deluge destroyed the world of the ungodly, but preserved the ark, *1 Pet. 3. 20*, which being lifted up on high was placed above the tops of houses and turrets, against which it might be dashed, while, in the mean time, all the devices and instruments of art were overthrown: so the afflictions, which are sent by God are indeed to consume the ungodly, and drive them headlong into hell; but appointed to purge and prepare the godly for Salvation, that they may not perish with the world, *1 Cor. 11. 32.* (4). As the waters of the deluge, by drowning sinners, washed out the crimes of the old world; that the church being delivered from these notorious crimes, might, with greater purity, serve God (by which the same thing is set forth as by the water of baptism, *1 Pet. 3. 21*). So, by the blood and Spirit of Christ, our sins are washed away, the old man mortified, that the new man

The mystical signification of the DELUGE.

man may, with the greater alacrity, be employed for God.

And of the
DOVE,

XXIV. Lastly, It is not for nothing, that notice is taken of the DOVE, which NOAH sent out, and which returned in the evening with an olive-leaf plucked off. For, (1). As *Noah* was a type of Christ, so *that dove* was a type of the Holy Spirit, which descended upon Christ, when he was baptised at *Jordan*. (2). As that dove brought the olive-branch to those, who were in the ark, from which they might infer, that the waters were now dried up; so, in like manner, the Holy Spirit assures those, that are in the church, of the peace of God, the symbol of which was the olive-branch. (3). As the dove carried that olive-leaf in her *mouth*; so the Holy Spirit publishes that mystical, or spiritual peace by the mouth of the prophets, Apostles and evangelists. (4). As the dove came to the ark in the evening, so, in the evening of the world, the gifts of the Holy Spirit are more plentiful and abundant.

Isaac a
type of
Christ,

XXV. Omitting for the present, the illustrious type of MELCHIZEDEK, which *Paul* has accurately explained, *Heb.* 7. We shall take a short view of the history of ISAAC, who was a type of Christ. I. In his person. II. In his offering. III. In his deliverance and the glorious consequence thereof.

In his
person,

XXVI. As to his person. (1). He is called *Isaac* from *laughing*, because he was a son of joy and exultation to his parents, *Gen.* 21. 6. But Christ is the joy of the whole world, and at his birth the angels proclaimed to the shepherds good tidings of great joy, which shall be to all people, *Luke* 2. 16. (2). *Isaac* was the *Son of the promise*, being descended in a miraculous manner from *Abraham*, who was old, and from *Sarah*, who was barren and past bearing, by the alone efficacy of the word of God, whereby *he calls things that are not, as if they were*, *Rom.* 4. 17. So Christ, not according to the order of nature, nor by virtue of the general blessing, *increase, and multiply*, but by the

the efficacy of a gracious promise, was born of a Virgin mother, by a strange and surprising miracle (3). *Isaac* was the *only* Son of *Abraham*, *Gen.* 22. 2; by a lawful and free wife, and in whom *his seed was to be called*, *Gen.* 21. 12; tho' he likewise had *Ismael*, and afterwards begat Sons of *Keturah*; so Christ is the only begotten Son of the Father, *John.* 3. 16; tho' he also has Brethren, but of a far more inferior order and condition, *Rom.* 8. 29. (4) *Isaac* was the head of *Abraham's* family, and, in his measure, that is, typically, the origin of the blessing. Christ is the head of God's family; *of whom the whole family in heaven and earth is named*, *Eph.* 3. 15. And in him we are blessed with all spiritual blessings, *Eph.* 1. 3.

XXVII. In the offering of *Isaac* the Analogy, is in the In his offering following particulars. 1st. *Abraham* could not possibly have given a more illustrious instance of his love to God, than by offering to the death his Son, his only Son *Isaac*, whom he loved, in whom all his hopes were placed. Nor was it possible for God to give a more illustrious display of his love, to men than by delivering up for them his beloved and only begotten Son to the most dreadful tortures of many deaths in one. *John* 3. 16. (2). It was an extraordinary instance of *Isaac's* obedience, to submit to his Father in such a dreadful case, without a repining murmur. And who can, as it justly deserves, relate, with what cheerfulness Christ obeyed his Father unto the death, even the death of the cross? *Phil.* 2. 8. (3). As *Isaac* went out of his Father's house to the place, which God had appointed; so Christ went out of *Jerusalem*, in order to suffer without the gate, *Heb.* 13. 11. (4). *Isaac* carried the wood: and Christ carried his cross. (5). *Isaac's* hands were tied: in like manner were Christ's (6). *Isaac* was laid on the wood: and Christ was nailed to the cross. (7). *Isaac* was offered on mount *Moriab*, which was either the same with, or at least near to *Calvary*, where our Lord was crucified

In his deliverance.

XXVIII. We are further to observe these coincidences in his deliverance. 1st. *Isaac* was already dead in his Father's opinion, and *Abraham* received him from the dead in a figure. *Heb. 11. 19.* So Christ, being truly dead was restored to life. 2dly. *Isaac* was dead in his Father's intention, from the moment he received the command to offer him up, until the third day, on which he was forbid to lay hands on the lad. On the third day also Christ arose. 3dly. When *Isaac* was restored to *Abraham*, he dwelt with his Father, and became the parent of a numerous seed. So, when Christ rose from the dead, he entered into his Father's house, and saw his seed, *Isa. 53. 10.*

He is also the type of the church.

XXIX. When a ram was substituted for *Isaac*, who was otherwise to have been offered; by inverting the figure, *Isaac* represents the church, and the ram is a figure of Christ. (1). *Isaac* was, by the command of God, brought to be offered, which was near put in execution by *Abraham*. Thus the severity of the divine judgment against sin was shadowed forth; whereby, unless the satisfaction of Christ had interposed, all mankind must have perished (2). That ram was not of *Abraham's* fold, but was suddenly at hand, and got ready for that purpose, by a remarkable dispensation of divine providence. Thus also Christ was given by a peculiar gift of God to us, who could never have found, among any thing belonging to us, a sacrifice fit for an expiation. (3). That ram's being caught by the horns in the thicket, seems to be a representation of all those calamities, in which Christ was involved, thro' the whole course of his life: and why may we not here call to mind that crown of thorns, which was put round his head? (4). *Abraham* did not see the ram before he was called upon by God. None sees Christ by faith but by the efficacy of the Gospel call. (5). After the ram was offered *Isaac* was set at liberty. Christ having died for the elect, they also shall live for ever.

XXX. Under

XXX. Under the *Mosaic period*, no persons were MOSES. more illustrious than MOSES himself, and AARON his brother. But *Moses* sustains a two fold character or relation. 1st. That of a law-giver, whose office it was strictly to inculcate the law with its appendages. 2dly. Of an interpreter and *teacher of the promises* made to the Fathers concerning a Saviour and salvation. In the former respect he is opposed to Christ, and is a type of the law. In the latter, he remarkably represents Christ.

XXXI. To the former relation belong the follow- Representing particulars. 1st His slow speech and stammering sents the law. tongue, *Exod.* 4. 10, signified, that the doctrine of the law is disagreeable and harsh to the sinful man, (quite the reverse of the doctrine of grace, which Christ declares, whose mouth is therefore said to be *most sweet*, *Canticle.* 5. 16). and can by no means justify him, but rather condemns him, that *every mouth may be stopped*, *Rom.* 3. 19. 2dly. That the people being forbid to draw near to the holy mount, on pain of death, and their being secluded from familiar converse with God, while he himself alone was allowed a nearer approach to the deity, represented, that his legal ministry could by no means unite sinners to God, but was rather an evidence of that separation, which is between God and man. (3). When, being actuated by a holy zeal, he broke the tables of the covenant, and stirred up the treacherous Israelites to mutual slaughter, he actually shewed, that his ministry was the *ministration of death and condemnation*, *2 Cor.* 3. 7, 9. (4). That his covering his face with a vail, when he was to speak to the children of *Israel*, was a figure, that the glorious doctrine of grace was not a little obscured among a carnal people by the covering of his ceremonies, for being wholly intent on the vail, they did not penetrate into the glory, that was concealed behind it. (5). Tho', among the many miracles he performed, a variety of judgments were indeed, inflicted upon his

his enemies, by which they were destroyed, but not so much as one was raised from the dead. Is not this a confirmation of what we just said, that the law is a *killing letter*, 2 Cor. 3. 6, in contradistinction to the *law of the Spirit of life, which is in Jesus Christ Rom. 8. 2 (6).* and lastly. That he himself died in the wilderness, without being able to bring the people into the promised land, but was obliged to leave that work to *Jesus [Joshua] the Son of Nun*. Is not this a plain proof, that salvation is not of the law? But is only to be looked for from our JESUS, who is also the end of the law, which was published by Moses, and whom Moses recommended to the people to hear, preferably to *Joshua*.

And
Christ,
both in
his person.

XXXII. But as in that respect *Moses* was opposed to Christ, so in another he clearly prefigured him, both in his *person* and *offices*. As to his person. (1). The birth both of *Moses* and of Christ was rendered famous by the tyrannical slaughter of infants. (2) Both of them having undergone, immediately on their birth, a cruel persecution from their enemies, did not escape but by a miracle of the singular providence of God. (3). *Moses*, when he might have enjoyed the pleasures of the *Egyptian* court, refused to be called the Son of *Pharaoh's* daughter, choosing rather to partake in the reproach of his brethren. In like manner, tho' Christ thought it no robbery to be equal with God, yet, vailing his majesty, he chose contempt and poverty, in order to honour and enrich his people. (4). *Moses* had not his equal among men, for meekness, *Numb. 12. 3*. So Christ left an example of the most perfect meekness to his people, *Mat 11. 29*. 5thly. When *Moses* came from conversing with God in the Holy mount, he dazzled the eyes of the spectators, with a kind of radiancy issuing from his face. Christ is the *brightness of the father's glory*, *Heb. 1. 3*, and we beheld his glory, the glory as of the only begotten of the Father, *John 1. 14*. And when he

he was transfigured before his disciples, *his face did shine as the sun*, *Mat. 17. 2.*

XXXIII. *Moses* sustained a three-fold office. I. That of a DELIVERER. II Of a MEDIATOR. III. Of a PROPHET. In each he was a type of Christ. He is called *σωτήρης* a DELIVERER (redeemer), *Acts 7. 35.* For, by the power of God, he delivered the people from *Egyptian* bondage, by destroying the first-born of *Egypt*, by preserving the *Israelites* by the blood of the paschal lamb, by enriching them with the spoils of their enemies, and, in fine, by drowning *Pharaoh* and all his host. In like manner, Christ redeems (delivers) his elect from the tyranny of the devil, overthrows all the power, which opposes the liberty of his brethren, taking such a vengeance on his enemies, as contains an express charge of guilt: with his own blood he sprinkles the hearts of the elect, and screens them from the destroying angel, brings into the church the glory and honour of the nations, *Rev. 21. 26*; and in a word, having spoiled principalities and powers, he makes a shew of them openly, triumphing over them, *Col. 2. 15.*

XXXIV. *Moses* himself declares, that he was a MEDIATOR, *Deut. 5. 5, I stood between Jehovah and you at that time*: and he acted as a mediator in a twofold respect. (1). As the messenger of the covenant, proposing the commandments and promises of God to the people, and bringing the words of the people back to God, *Exod. 19. 7, 8*, and in a solemn manner ratifying the covenant in the name of both parties, *Exod. 24. 8.* (2). As interceding for the people with God, praying, that, if divine justice could not otherwise be satisfied, himself might rather be blotted out of the book of God, and the people spared, *Exod. 32. 32.* In all these things, He represents Christ, who, in a far more excellent manner, is the mediator between God and man: not only the angel of the covenant, and the messenger of the everlasting testament, but also the sponser and surety of a better covenant, than that

that of *Moses*, *Heb.* 7. 22, not only in the name of God undertaking with men for their salvation, and all things appertaining thereto, but also in our name, undertaking with God, to cancel by his death, to the utmost farthing all our debts; and being admitted by God to the discharge of that office, he by his death and intercession became the procurer of an everlasting peace.

As prophet.

XXXV. Lastly. As *Moses* was the greatest PROPHET of God's people, whose equal no age produced, *Deut.* 34. 10; so Christ in this also was like to *Moses*, *Deut.* 18. 28; nay, so much greater than *Moses*, as a Son is greater than a servant, and *he who hath builded the house, than the house*, *Heb.* 3. 5, 3, 6. More especially. *First* whereas God made himself known unto the other prophets *in a vision or a dream*, with *Moses* *he spoke mouth to mouth*, and gave him to behold *the similitude of the Lord*, *Numb.* 12. 6, 7, 8. But who did ever more clearly see God, than his only begotten Son, who is in the bosom of the Father, and was therefore only qualified to declare the Father unto us, *John* 1. 18. *Secondly*. None of the prophets were so famous for miracles and wonders as *Moses*. And yet Christ, by his miracles, struck every one with astonishment, and obliged even the most refractory Jews, to confess, that nothing like or even equal to them was ever seen in *Israel*, *Mat.* 9. 33. *Thirdly*, *Moses* made great alterations in the external polity or form of worship, and, at God's command, made many additions to it. Christ again, by the same will of God, having abrogated the former institutions, made the church appear in a more excellent form, and delivered those words, which God had reserved to be spoken in the last days. *Fourthly*. *Moses* was faithful in all the house of God, for a testimony of those things which were to be spoken after, *Heb.* 3. 5, proposing all these things briefly and obscurely, which were to be spoken and taught thro' the whole house of God, in every period of time. But Christ with his
Apostles

Apostles spoke those things clearly, to which *Moses* bore witness as to things afterwards to be spoken, *John* 5. 46. *Acts*. 26. 22.

XXXVI. To *Moses* let us join AARON, whose typical relation we cannot here, however, explain without intermixing some things from the legal types. *First*, He, being born before *Moses*, was sanctified, at God's command, to be the high priest of the people in things pertaining to God, *Exod.* XXVIII. 1. and 29. 1. *Heb.* 5. 1. In like manner, Christ the first born among many brethren, and the only begotten Son of God, is the *high priest of our profession*, *Heb.* 3. 1, *who glorified not himself to be made an high priest; but he that said unto him, thou art my Son, to day have I begotten thee*, *Heb.* 5. 5. *Secondly* When *Aaron* was to be installed in his office, he was anointed with the most fragrant oil, even with that, which was appointed for the most sacred uses. *Exod.* 29. 7, and 30. 31, 32. This was so plentifully poured on his head, that it run down upon his beard, and to the skirts of his garments, *Pf.* 133. 2. In like manner, *God anointed Christ with the Holy Ghost and with power*, *Acts* 10. 38, *not by measure*, *John*. 3. 34, and his gifts descend plentifully upon all his chosen people, *1 John* 2. 20. Whence *his name is as ointment poured forth*, *Cantich.* 1. 3 : but the elect only partake of it; for the profane world receiveth not this Spirit, *John* 14. 17.

XXXVII. *Thirdly*, *Aaron* was likewise clothed with *Holy garments*, (1). He had a mitre of the finest linen on his head, to which was fastened on a blue lace, a plate of pure gold, having engraven upon it HOLINESS TO JEHOVAH, *Exod.* 28. 36, 37 : and by this was signified the most unspotted holiness of Christ, both as to his divine and human nature, *Heb.* 7. 29. And likewise that Christ was the person, who *bears the iniquity of the holy things*, *v.* 38, that is, expiates the sins, with which our most holy actions are otherwise polluted. (2). He was also clothed with a *blue robe*,

How Aaron, prefigured Christ

The holy garment

robe, upon the hem of which were pomegranates and golden bells interchangeably, quite round, *Exod.* 28. 31, 33. That represented the *robe of righteousness*, with which Christ was himself cloathed, and with which he cloaths his people, *Isa.* 61. 10, as also the most acceptable sound of the Gospel, to be preached by him, whithersoever he should come, together with the most sweet and fragrant fruits thereof. (3). He also had on the † *Ephod*, or short cloak of most curious workmanship, on the shoulders of which were joined two onyx-stones with the names of the children of Israel, *Exod.* 28. 6, 9. By which was signified, that his chosen people would be very dear to Christ our High-Priest, whom he was to carry, as it were, on his shoulders into the heavenly sanctuary, *Isa.* 40. 11, nay and to carry them with care, as a precious stone, סגולה *segullah* a peculiar treasure, and as his own inheritance. (4). There was likewise the Holy *breast-plate of judgment*, with twelve precious stones set therein, on each of which was a name of a tribe of Israel, *Exod.* 28. 15, 17. Many are pleased to call this the *Urim* and *Thummin*, *Lev.* 8. 8. This signified, that Christ is he, אֲשֶׁר לוֹ חֹמֶשׁפֶּט *whose is the judgment* *Ezek.* 21. 27, to whom *the father hath given authority to execute judgment*, *John* 5. 27, with whom is the light of the most perfect wisdom, and the perfections of the most consummate holiness, and who bears his chosen people on his heart, and presents them by name, by his intercession with his Father. Nor has it without reason been observed by the learned, that, when under the New Testament we likewise read of twelve precious stones; the *jasper*, which had the last

† There was a common Ephod, which was not peculiar to the High Priests, but to other Priests also. We read that *Doeg the Edomite* slew 85 persons, who did wear a linnen Ephod, 1 *Sam.* 22. 18, but our author here speaks of the sacred Ephod, which none but the High Priest was to wear, and none were to make any like it.

place in the Old, has the first in the New, *Rev.* 21. 19, as if it was the band or connection of both Testaments, intimating to us, that both having the same scope; namely Christ, whose cherishing never-failing grace is elegantly represented by the greenness of the Jasper, (5) and lastly. To omit other particulars, *Aaron's* Ephod, which otherwise hung loose, was bound close with a girdle of gold, blue &c. interwove with fine linen, in a most curious manner, *v.* 8. Which signified with what alacrity and readiness together with the most considerable prudence Jesus undertook his office.

XXXVIII. 4thly. The authority of *Aaron's* The budding and blossoming rod. priesthood was ratified by the miraculous buds, blossoms, and fruits of the rod, which was cut from the Almond-tree, which was the only one of all the other rods, that suddenly budded, *Numb.* 17. That rod signifies Christ, who not only *came forth out of the cut Stem of Jesse*, *Isa.* 11, 1. but was also *cut off out of the land of the living*, *Isa.* 53. 8, yet budded again immediately after his death, and became a tree of life, having at the same time buds, blossoms and fruit, yielding new fruit every month, *Rev.* 22. 2. It also represents the perpetual fresh and flourishing efficacy of Christ's priesthood, who is a priest *after the power of an endless life*, *Heb.* 7. 16.

XXXIX. 5thly. *Aaron*, by the legal sacrifices, The sacrifices and intercession of Aaron. expiated the sins of the people, and by his prayers interceded for them, *Numb.* 16. 43, especially on the solemn day of expiation, when, with the blood of the slain sacrifice, he entred into the holy of holies. So Christ in like manner *through the eternal Spirit offered himself without spot to God*, entred not into the Holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor with the blood of others, but with his own, he obtained eternal redemption, *Heb.* 9, 14, 24, 25.

The ARK
of the
COVEN-
ANT.

XL. These are a few instances, from among many, of the *historical types*; to which we shall subjoin two of the LEGAL TYPES from a great number of others. And in the first place let us consider the mystery of the ARK OF THE COVENANT, which is, as it were, the centre and compendium of all the ceremonies. The construction of this ark is described *Exod. 25. 10.* It was made of *shittim*-wood, or, as is generally thought of, the most excellent cedar. That wood, when made into the form of an ark, was overlaid within and without, with the purest gold. The ark had a crown or cornish of gold around it. Four rings of gold were put in the sides: and into these two staves made of cedar wood, but overlaid with gold, to carry the ark by, and were never to be taken out of the rings, even while it remained in its place. In the ark the tables of the testimony were put: but the covering mercy-seat, of pure gold, was placed above on the ark. And two cherubims of gold, made of one piece with the mercy-seat, covered it with their wings, having their faces so turned towards each other, as, at the same time, to look downwards to the mercy seat. The figure of these cherubims is a matter of much dispute among writers. The description which *Josephus* gives of them is not amiss, *Antiq. lib. 3. c. 6*, when he says, that they were *winged animals, resembling nothing that was ever seen by men.* That they came the nearest to the shape of an ox, may be gathered from *Ezek. 1. 10*, compared with *Ezek. 10. 14*. For, in the latter place what is called the *face of a Cherub*, is in the former called the *face of an ox*. Further כרוב, whence the name *Cherubim* is derived, signifies in the Chaldee, Syriac and Arabic, to *plough*, for which oxen were formerly much employed. On the mercy-seat, between the two Cherubim's, was the throne of the divine majesty, from whence answers were given to the enquirers. The ordinary place of the ark was within the veil, in the holy of holies, *Exod. 26. 33*; but in such a man-

manner, that the ends of the staves were seen from the holy place, towards the front of the holy of holies. 1 *Kings* 8. 8. While the tabernacle stood, the ark was taken out of it, when the Israelites were to march, that it might search out a resting place for them, *Numb.* 10. 33, and be to them as the symbol of the divine presence, for their comfort; but a terror to their enemies. *v.* 34. 35. But after it was once brought into the temple, it was not taken from thence, till that was destroyed, *Psf.* 132. 13, 14. 2 *Chron.* 5. 9. Now let us enquire into the meaning of all this.

XLI. This ark principally signified, or was a type A type of
of Christ. 1st. Its *matter*, being partly of wood, and Christ.
partly of gold, was proper to represent the two natures of Christ: the wood might denote his human nature, according to which he is *the fruit of the earth*, *Isa.* 4. 2. And that it was incorrupted, free from all putrefaction, even when it was dead and laid in the grave, *Psf.* 16. 10, as Pliny ascribes *eternity to Cedar*, *lib.* 13. c. 5. Gold was accounted a symbol of divinity, in respect of solidity, purity, brightness, and value; and so that represented the eternity, holiness and glory of Christ; and at the same time, shewed us, how valuable he ought to be in our eyes; even of such value, as *to count all things else but loss and dung*, in comparison of him, *Phil.* 3. 8: But as the gold only was conspicuous and not the wood which was within and without overlaid with gold; did not this signify, that Christ was not then manifested in the flesh, but his manifestation, which had hitherto been wrapped up in the most precious promises of God, was reserved for a happier period? 2dly. The *form* of the ark, by which it was capable to contain a great treasure, denoted that Christ was the person, in *whom are hid all the treasures of wisdom and knowledge*, and of all manner of happiness; from *whose fullness* the elect may *receive grace for grace*. 3dly. *The cornish or crown of gold* which encompassed the ark, seems

to be a type of the crown and kingdom of Christ 4thly. The tables of the covenant, which were put into the ark, signified, that Christ was to have the law of God in the midst of his bowels, or within his heart, and to fulfill all the righteousness of it for his chosen people.

The
mercy-
seat

XLII. 5thly: But the PROPITIATORY COVERING, or the *mercy-seat*, in an especial manner, signified Christ, as taking away the guilt of our sins. For, *God is in Christ reconciling the world to himself*, 2 Cor. 5. 19. Formerly that propitiatory or mercy-seat, being placed in the holy of holies of the tabernacle, or temple, behind the vail, was concealed from the eyes of all because the expiation was not yet made: but God has now *set forth* Christ, exposed him before the eyes of all believers, and openly exhibited him to their view, as *a propitiation in his blood*. Rom. 3. 25. The mercy-seat being of pure gold, but laid upon the ark of wood, teacheth us, what it was that added worth and value to the obedience and sufferings of the man Christ; namely the infinite dignity of his God head. The tables of the law were covered by the mercy-seat: which the men of *Beth-shemesb* venturing to look into, when the cover was but a very little removed, brought a fearful destruction upon themselves, 1 Sam. 6. 19. By Christ's propitiation all our sins are covered, Ps. 32. 1; but should we venture to view the law without this, we should find nothing there, but the sentence of eternal condemnation. On the mercy-seat God displayed the presence of his majesty, and from thence gave gracious answers to his people. In Christ a throne of grace is erected, to which every believer may approach with boldness; and be assured, that if he pray according to the will of God, he shall not pray in vain, but there *find grace to help in time of need*, Heb. 4. 16. There God dwelt *in the cloud*, Lev. 16. 2; amidst the darkness of which, the rays of divine effulgence shone forth: which indwelling the *Hebrew* doctors have

have exprest by the famous term, שכנה, *Shechinah*, and what else does this signify, but the fulness of the God head, that was to dwell bodily in the man Christ, and through Christ graciously in us? *Col. 2. 9. The word was made flesh, and ἐσκήνωσεν tabernacled* or dwelt as in a tabernacle (observe the elegant allusion to the Hebrew word) ἐν ἡμῖν *in, among us, John. 1. 14.*

XLIII. 6thly. The CHERUBIM over the propitiatory or mercy-seat represented the holy angels, who descended upon Christ to minister unto him, while in this world, *John 1. 51.* And with myriads of whom he is now surrounded, while sitting on a throne of glory, *Dan. 7. 10. Isa: 6. 2. Ps. 68. 17.* They were of the same piece with the mercy seat, because Christ, by his propitiation, has brought about a coalition of the elect, from among men, into one heavenly society with the angels. For, by his means, *we are come unto the heavenly Jerusalem, and to myriads, an innumerable company of angels, Heb. 12. 22.* The Cherubim viewed the ark with their faces downward *desiring to look into the mysteries of our redemption, 1 Pet. 1. 12.* They were two in number, with their faces towards each other, nevertheless each might also view the ark: this their position represented the duty of believers, both of the Old and New Testament, who, with eyes of a like precious faith and mutual love, view one another, but they jointly fix their eyes upon Christ. For the angels are often proposed to us as examples.

XLIV. I dare not affirm with some, that the Cherubim were directly an emblem of believers: it being certain, that by them in scripture angels are represented. God committed the guarding of paradise to the Cherubim, *Gen. 3. 24.* Riding upon a Cherub he flies, *Pf. 18. 10.* But I have not yet seen any scripture-testimony, to prove that believers are called Cherubim. The only one produced, with any show of probability, is that from *Rev. 5. 8, 9, 10;* where

it is thought, that the same song is ascribed to the four living creatures, which are the Cherubim, together with the four and twenty elders, in which they proclaim their being redeemed by the blood of the lamb out of every kindred: which is not true, of angels but of believers. But I answer. 1st. If, by the four living creatures, believers are here to be understood, I could wish it was shewn, why these living creatures are generally placed before the four and twenty elders, who are the patriarchs and predecessors of the universal church; nay, and who lead and go before them in their sacred songs, as may be seen, *Rev.* 4. 9, 10. As every reason would persuade, that the Patriarchs of the universal church should have the preceedency before the promiscuous assembly in celebrating the divine praises. Also, how the church of believers should introduce *John*, to the vision and knowledge of things to come, which certainly knew nothing about them but by means of *John*: and yet they are said to have done this, *Rev.* 6. 1, 3, 5, 7. Certainly, angels, and not men, usually perform that office to the prophets. 2dly. The former clause of *verse* 8; namely, *the four living creatures, and the four and twenty elders fell down before the lamb*, is affirmed of both conjointly. But we need not understand what follows, *having every one of them harps &c.* v. 9, *And they sung a new song &c.* of any other, but the four and twenty elders. I will not now say, with a very learned person, that this appears from the Greek construction; because, as *ἕκαστος ἔχει*, *having every one*, is of the masculine gender, it cannot be referred to *ἃς*, *living creatures*, which is neuter; for I know that is of little weight: But I shall confirm this exposition by some passages altogether similar. *Neb.* 13. 1, 2, it is said; *therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever: because they met not the children of Israel with bread and with water, but hired Balaam against them, &c.*

Ec. the first thing asserted, viz. That they met not *Israel*, is common both to the *Moabites* and *Ammonites*: but the latter, about hiring *Balaam*, is applicable only to the *Moabites*, as appears from *Numb.* 22. 3. In like manner, *Jer.* 21. 7, *I will deliver Zedekiah king of Judah, and his servants and the people Ec. into the hand of Nebuchadnezzar king of Babylon Ec. who shall smite them with the edge of the sword.* What is said in the former clause about delivering *Zedekiah* and his servants and the people into the hand of *Nebuchadnezzar*, is true of all: but what is afterwards added, who will smite them with the edge of the sword, must be understood of the servants and people of *Zedekiah*, not of himself, who died a natural death, *Jer.* 52. 11. So in like manner here, it is true, that both the living creatures and the elders fell down before Christ, whom angels as well as men adore. But the harps, and vials full of odours and the song belong to the elders, not to † the living creatures. At least it cannot be proved from this place. But let us return to the ark.

XLV. The STAVES, which were put into four Staves of rings of gold for carrying the ark, signified, that the ark.

† There are many and various opinions concerning these *living creatures*. Several think, that they represent the angels: but such things are said of them, that seem to be inconsistent with this. None of the angels could say, that Christ had redeemed them by his blood, and made them kings and priests unto God. Besides Chap: 7. 11, 12. It is said, that all the angels stood round about the throne, and about the elders and the *four living creatures*, which are consequently distinguished from the angels. Others therefore, with greater probability, think, that the living creatures were the representatives of the ministers of the Gospel, and the 24 Elders, the representatives of the whole church, both of the Old and New Testament; and this may account for the placing the living creatures before the elders. Had our author therefore taken things in this view, he would have at once confuted the opinion he opposes; tho' upon his own principles his reply is judicious and ingenious.

Christ with all his grace and glory should be, as it were, carried by the preaching of the Gospel to the four quarters of the world. The faithful preachers of the Gospel may justly be called *χρυσόφοροι*, † *bearers of Christ*. These slaves were never to be taken out of the rings, even while the ark rested, after it was set up in its place. The sound of the Gospel has never been altogether suppressed: and no country can be assured, that Christ with his gospel may not depart from it. The place in which the ark rested, was the holy of holies within the veil. The place of Christ's rest is in the sanctuary not made with hands, *Heb.* 9. 24, after he entred into that within the veil. *Heb.* 6. 19, 20. But the ends of the slaves being seen in the holy place, signified, that tho' Christ indeed is in heaven out of the reach of our bodily eyes; yet he reveals himself to the eyes of our faith by a manifestation of his manifold grace. That, during the standing of the tabernacle, the ark was carried sometimes to one place, and sometimes to another, but was not removed from the temple, till the destruction of it; might not this signify to believers, that Christ should afterwards come forth from the sanctuary of the divine decrees and promises, and so from heaven itself, and while he passed thro' the country of *Israel*, was seen sometimes in one place, and sometimes in another, but after he was again received into heaven, he should continue there until the time, *in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat*, 2 *Pet.* 3. 10. *Whom the heaven must receive, until the times of the restitution of all things*, *Acts.* 3. 21.

† Thus the Lord said in vision to *Ananias*, that *Paul* was to bear Christ's name before the Gentiles and Kings and children of children of *Israel*.

XLVI. It was not without a display of divine wisdom, that there was to be a time, when the ark was not in the house of God; namely, under the second temple; as *Jeremiah* foretold should happen; *ark.* *they shall say no more, the ark of the covenant of Jehovah: neither shall it come to mind. Jer. 3. 16.* For by this they might be admonished, to expect another, and indeed, a far more noble habitation for God; another mercy-seat, far more excellent, to which the former was commanded to give place, as the shadow to the body. However, it is not without a mystery, that *John* saw again *the temple of God opened in heaven*, and that *there was seen in his temple the ark of his testament, Rev. 11. 19.* And that, at the time, in which the kingdoms of the world were become the kingdoms of our Lord, and of his Christ, *v. 15.* *John* saw these things *in heaven*, because heaven was the place, where he was favoured with these visions, *Rev. 4. 1.* Not that every thing he saw was to be in heaven. For surely that war, which he describes *Rev. 12. 7, 8,* was not to be there, but in the church on earth. But what did he now see? *The temple opened.* This, if I mistake not, signifies a free, open and unobstructed entrance for all into the church of Christ. Into which the nations of the world, or as *Paul* speaks, *Rom. 11. 25,* *the fulness of the Gentiles had come in*; and whose doors now stood open even for the Jews, against whom they had been shut for a great while. In that temple he sees again the *ark*, which was a symbol of the covenant formerly entered into with the *Jews*: by which is signified a new habitation for Christ among the Jewish nation, not by an external symbol, but by internal and spiritual grace; and as they shall enjoy this, they will readily and with gladness be without an external symbol. See what *Jonas le Buy*, whom *Bochart, Hieroz. lib. 3. c. 9,* calls *an excellent person and highly skilled in those matters*, has wrote on this place.

The pot of
manna.

XLVII. Near the ark was laid up the POT OF MANNA, and Aaron's rod, which budded, *Numb. 17: 35.* To represent the incredible and permanent sweetness of that spiritual food, which Christ bestows on his people, and which himself prefers, on so many accounts, to the Manna, given by Moses, *John 6. 48 &c.* and which, by an evident allusion to what was contained in this pot, is called the *hidden manna. Rev. 2: 17.* And, at the same time, to shew the perpetual verdure and eternal efficacy of Christ's priesthood, by virtue of which our buds also may come to blow, and humble shrubs to sweat balsam. So much shall suffice concerning the ark of the covenant.

The cere-
monies to
be obser-
ved on the
day of
expiation.

XLVIII. Let us now consider the things, which the High Priest was to perform on the solemn DAY OF EXPIATION, in order to give another instance of a legal type; the ceremonies of which are described *Lev. 16.* Aaron was to put on the linnen garments, appropriated for that day, and only during those ministrations, which were to be performed within the second vail, *v. 4.* And after he was ordered to make an atonement for himself and his house by offering a young bullock, he was commanded to take from the congregation of the children of *Israel* two kids of the goats for a sin-offering, and a ram for a burnt-offering, *v. 5.* These kids were to be procured at the common expence of all, out of the treasury appointed for defraying the charges of the sacrifices, and other things necessary for the worship of God. Both, instead of one offering, belonged to one sacrifice for sin. Both were an expiatory sacrifice, in the room of *Israel*-sinners, bearing their sin. These goats were to be presented to God before Jehovah, at the door, of the tabernacle of the congregation; they were sacred to God and devoted to his worship, *v. 7.* Lots were to be cast upon both; one lot for Jehovah, and the

the other for † *Azazel*, v. 8: this, according to the Jews, was done in this manner. The High Priest stood before the goats betwixt the *Sagan*, or the Priest next the High priest, and the head or chief person of the principal family; then out of a box he drew the lots, which were at first of wood; and under the second temple of gold: on one of these was inscribed, FOR JEHOVAH, on the other, FOR AZAZEL: the lot, drawn out with the right hand, was put on the head of the goat, opposite to that hand; and that drawn with the left, placed on the head of that opposite to the left. See *Ainsworth* and *Altingius*. That which fell to Jehovah, was to be prepared for a sin-offering; which was directly done, not by killing immediately, but by declaration. For, the lot being laid upon it, the High-Priest called it the SIN FOR THE LORD, that is appointed to be a sacrifice for sin; and he offered it, that is, put it in the place of slaughter, at the north side of the altar. But what fell to *Azazel* was again presented alive before Jehovah, to make an atonement over it, by confession and imposition of sins, v. 9, 10. Then that which was Jehovah's was to be killed for the sins of the people, and its blood carried within the vail, with which blood the High-Priest was to sprinkle both the mercy-seat, and before the mercy-seat. Thus an atonement was to be made for the holy place, and for the tabernacle of the congregation, because of the uncleanness of the children of *Israel*, v. 15. 16. Then again the live-goat, which by lot fell to *Azazel*, was to be brought forth: and the High-Priest laid both his hands on his head, and confessed over it the iniquities of the children of *Israel*; generally in this form, according to the Jews: *Lord, I beseech thee, thy people, the house of Israel, have transgressed, been rebellious and have sinned before thee. Lord, I beseech thee, forgive now*

† Or, as our translation renders it, for the *scape-goat*.

the trespasses and rebellions and sins, which thy people the house of Israel have trespassed, and in which they have been rebellious; as it is written in the law of Moses thy servant, because on this day he will make atonement for you, to cleanse you from all your sins, Yoma, c. 6. And the Priests and people, who stood in the porch, upon hearing the name, יהוה, *Jehovah* pronounced by the High-Priest, kneeled, with their faces downward, adored and said; *blessed be the Lord, and let the glory of his kingdom be for ever.* In this manner all the iniquities of the children of Israel, and all their trespasses of what kind soever, greater and smaller, sins against knowledge, or sins of ignorance, were laid upon the goat, which was sent away *by the hand of a fit man* into the wilderness, bearing the iniquities of the children of Israel, *into a land not inhabited* v. 21, 22. But the bullock, which *Aaron* offered for himself, and the goat, which he offered for the people, were to be carried without the camp, that their skins and their flesh and their dung might be burnt, v. 27. Before we enquire into the mystery of these things, some difficulties are first to be cleared up.

Azazel
according
to some,
the name
of the
goat.

XLIX. And *first*, it is indeed very obscure, what we are to understand by אֲזָזֵל, AZAZEL: I have chiefly met with four opinions of the learned concerning this word. The *first* is, that by *Azazel* we are to understand the very goat, which was sent forth into the wilderness. And they suppose, this may be gathered from the etymology of the word, which is said to be compounded of אֵז, a goat, and אָזַל, went away. And according to them, the words of *Moses* are thus to be understood. One lot for *Jehovah*, that is, for the goat to be offered to *Jehovah*; the other for *Azazel*, that is, for the goat that was to go into the wilderness. But tho' the Hebrew word may signify a goat going away, yet it cannot thence be concluded, that by that name the goat itself was signified: as it is possible, that, on occasion of the

goat's

goat's going away, the place, to which it was led, might be so called, which *Kimchi in Radicibus* contends for: *that place was so called, says he, because the goat went thither.* But the main thing is, that this explication of the lots is very perplexed: whereas the words of *Moses* are clear, that the lots were cast for the goat's to know which of them should fall to *Jehovah*, and which to *Azazel*. Nor does it appear, that one of the goats could be called *Azazel*, unless we suppose, the other goat was called *Jehovah*, which is absurd.

L. Those of the *second* opinion will have it, that *Azazel* was a steep and rugged mountain in the wilderness. Thus *Jonathan, Saadiah, Gaon, Jarchi, Kimchi*, and most of the Jews. But it has been well observed by others. 1st. That *Moses* no where mentions *Mount Azazel*, as he mentions, the *Mountains of Ararat, mount Abarim, mount Ebal, mount Gerizim* &c. 2dly. That it does not seem probable, that, in a country so often travelled over, and so exactly described, none should ever make mention of mount *Azazel*, and point out its situation. For, what a certain anonymous author mentions in *Aben Ezra*, that it was mount *Sinai*, will never have weight with those, who know, what vast deserts lay between *Jerusalem* and *Sinai*: whereas a goat was yearly led from that city to *Azazel*. According to others a rugged mountain in the wilderness.

LI. The *third* opinion is of those, who contend, that *Azazel* is the *devil*: and they will have one of the goat's to have fallen to the devil, not as if it was offered to the devil (for it was devoted to God, and brought before him to the tabernacle) but that, at the will of God, it was exposed to be tormented by the devil. This sentiment is supported by such arguments as these. 1st. It is the received opinion of the Jews, that *Azazel* is one of the names of the devil, just as *Sammael, Azael, and Machezael*. In like manner a christian poet thus sings against *Marcus* the disciple of According to others-again, the devil.

of *Volentinus*, who was thought to deceive the spectator's by his juggling tricks.

Α σὺ χίρηναι σὸς πατὴρ σατὰν αἰὶ,
Δι' ἀγγελικῆς δυνάμεως Ἀζαζήλ ποιεῖν.

*Hæc tu ille Satanæ fretus auxilio Patris
Azazelique mira designas ope.*

Which thy Father Satan ever enables thee to perform by the Angelic power of AZAZEL. These verses are cited by *Epiphanius, Heres.* 34. 11. The etymology favours this. For עֲזָזֵל, is עֲזָז אֵל, *the goat, which went away*; that is, the creature which kept not its first estate, but revolted from God. Elsewhere in scripture the devils are called יַעֲזִירִים, *goats*, as *Lev.* 17. 7. 2 *Chron.* 11. 15. *Kimchi* in his *Lexicon* gives the reason of it: *they are called goats*, says he, *because they appear in the shape of goats to their Votaries.* *Maimonides* in *more Nebochim*, lib. 3. c. 46, speaks much to the same purpose. To this may be referred the ancient mythology concerning *Pan*, *Faunus* and *the Satyrs*, who were likewise called goats. Since then devils have indisputably been called goats, elsewhere, why may not the devil here likewise be emblematically signified by *Azazel*, that is *the goat, which went away*? Or as *Ben Nachman* speaks, *the prince who rules in desert places*?

Bochart
from the
Arabic
explains
it by re-
cession.

LII. The *fourth* opinion is that of *Bochart*, who, tho' he owns, he can advance nothing certain on the head, yet offers his conjecture, which is thus: the Arabic verb *azala* signifies *to remove* and *separate*. Which he proves by many instances. And he thinks that *Azazel* is derived from that, and signifies *separation* and *secession*. The goat therefore, whose lot is *to Azazel*, to *secession*, was that, which by lot was appointed for retreat, in order to be led into a separate place of the wilderness, which *v.* 22. is called אֶרֶץ נִדָּחָה, *a land cut off or separated*.

LIII. But

LIII. But leaving every one to judge for himself, The third opinion the more preferable. the third opinion pleases me not a little, because it seems to rest on the firmest grounds, and gives us a discovery of a great mystery: and I scarce see, what can be objected to it, unless this one thing, which *Bockart* advances: namely that ע and א agree not in gender, the former being feminine, the latter masculine: and therefore, says he, the word could not be made up of both. But that reason is of no great weight: for: 1st. In compound names, grammatical analogy is not always regarded: for instance, in the word שְׁמַעְלָאֵל , which at full should be שְׁמַעְלָאֵל , *asked of God*, the letters א and י and ל are struck out, and ע is joined with א by a *Schurec*, whereas analogically it ought to be joined by a *tzere*. Instances to this purpose are numerous. 2^{dly}. A change of genders is common among the Hebrews. We have a similar instance in *Gen.* 30. 38 $\text{וַיִּזְכְּנוּ הַצֹּאֵן}$ in the feminine; and *v.* 39, $\text{וַיִּזְכְּנוּ הַצֹּאֵן}$ in the masculine. *Buxtorf* has collected a great many examples to this purpose in his syntax. 3^{dly}. Tho' א be feminine in signification, yet it is masculine in termination, as also the plural עֵי ; and therefore it is no wonder, it be joined with a word of a masculine termination; which is also done, *Lev.* 22. 27, עֲבוּלָד וְהֵא , where a double masculine is joined to the word ע . But neither is *Spenser's* observation to be overlooked, that עֲבוּלָד may be explained by, *the strong one going away*. For, ע signifies *strong*. And as the true God is said *Pf.* 24. 8, to be, עֲבוּלָד וְהֵא , *strong and mighty*; so also the devil was called *Azizes* by the *Phenicians*; in the Gospel *Luke* 11. 21, *the strong men*.

LIV. Secondly, it is worth enquiring, what might be signified by *Aaron's* laying his hands on the head of the goat: which was not done here only, but also upon other occasions, *Lev.* 1. 4: *Lev.* 3. 2: and *Lev.* 4. 4; and *Herodotus* says, this was likewise in use among the *Egyptians*, *lib.* 2. c. 39. See *Outrom de Sacrif.* *lib.* 1. c. 17. §. 18; and c. 22. §. 5 *Seq. Bo Lart.*

The imposition of hands, what.

if I mistake not, has given us the best explication of the reasons of this. 1st. The offerer, by this rite, delivered up the victim to God, and, as it were, manumitted or released it, professing, he gave up all the right he had in that animal, exempted it from his own dominion, and devoted it to the service of God. Just as the Romans formerly held in their hand the slave, they were to set at liberty, uttering these words, *I will, that this man be free.* 2dly. By this very ceremony, the sinner deprecated the wrath of God, and prayed, that it might fall on the head of that victim, which he put in his own stead. By this ceremony, therefore the sins of all *Israel* were laid on this goat, in order typically to bear them, and carry them away far from *Israel*.

The land
of excision
what?

LV. *Thirdly*, let us enquire, what is ארץ צרית *the land of excision* or separation, into which that goat was to be carried. I dont think, that any particular place was precisely signified: for, it is not credible, when the sacred services were performed at *Jerusalem*, that the goat was carried to the same place, to which it was carried, when *Aaron* performed that ceremony for the first time in the wilderness. In general, therefore, it signifies a place remote from the resort of men; אחר צריא *a desolate place*, says *Jonathan*; ארע לא יתבא an *uninhabited land*, according to *Oukelos*: The Greek call ἀβυστος *it wayless or inaccessible*. *Abarbanel* explains it, a *land of the decree*, meaning that country, concerning which a decree was made, that the captive *Israelites* should be sent away thither.

The fit
man,
who?

LVI. *Fourthly*, we may enquire who is that איש עתי *fit man*, who was to carry away the goat? We meet with the Hebrew word עתי nowhere else. The Greeks render it καίριος *ready*. עת certainly signifies *time*, the same that the chaldees זמן. Hence they inferred, that עתי with the Hebrews, is the same with the זמן of the Chaldees, *ready, furnished*. It would not be improperly rendered καίριος or ευκαιριος *seasonable, opportune*. *Abarbanel* will have it to be איש גדול בומנו ויכחו *a man*

of

of great dignity in his age and time, at least in the application of the type. Whatever be in this, it is very plain, that God appointed no particular order of men for this office. The *Rabbins* tell us, that any one was fit for it, if he was appointed by the High-Priest; and that formerly scarce any, but a stranger, was employed in this service.

LVII. *Lastly*, we are to enquire, what became of that goat at last. The Jewish doctors have a constant tradition, that the priest fastened a piece of scarlet cloath in the shape of a tongue, weighing two shekels, to the head of the scape-goat, which the conductor of the goat, when he was come to the place appointed, divided in two, and fastning one part to the rock, to which he had driven the goat, and the other to the horns of the goat, he pushed the goat down from behind, which falling head-long, was crushed to pieces, before it reached half way down the precipice. But *Jonathan* insists, it was pushed down by some divine power. Moreover, if this scarlet tongue turned white, which they say was generally the case, they looked upon that as a happy omen; and thence conjectured, their sins were forgiven; according to that, *Isa*: 1. 18, *though your sins be as scarlet, they shall be as white as snow*. But these things are either false, or doubtless uncertain, which borders upon falsehood. Others therefore are of opinion, that it was let loose in the wilderness, to feed where it listed: and *Bochart* proves, that both the ancient *Greeks* and *Romans* had animals consecrated to God, which were called *ἄφρο ξῶα*, *animals let loose*: and the words of the text favour this, v. 22, *and he shall let go the goat in the wilderness*.

LVIII. Let us now search into the mystical meaning of all this. That solemn day represents to us Christ's death, resurrection and ascension into heaven; and principally, our reconciliation with God, in virtue of his satisfaction and intercession. *Aaron*, we see performed, those sacred rites in linen garments,

What
be it the
scape-
goat,

The cere-
monies of
that day
respected
Christ,

of

of less value indeed, yet white and very pure. This was to represent Christ's humiliation, which was never lower, than when he was most engaged in making atonement for our sins: and likewise shewed his most holy purity, unstained with the spot of the least sin. In this respect, our Lord is certainly greater than *Aaron*, and all the other High-Priests; because he stood in need of no offering for his own sins, for he had no sins, on account of which an offering was necessary, *Heb. 7. 26, 27.* When the *Israelites* saw *Aaron* first offering for his own sins, they might thence easily conclude *the weakness and unprofitableness* of that earthly priesthood. For, what real good could that priest do the people, who, by a solemn expiation, publicly declared, that he himself, together with the people, was in the number of the guilty? But our Lord Jesus, having no occasion to offer for himself, gave himself, as is evident, out of pure love, for his people.

The goat
typified
his humili-
ation.

LIX. Christ, who is frequently in other places called the lamb, is represented here by the emblem of a goat. For, as on account of his meekness, patience, and holiness, he merits to be called the lamb; so on account of our sins, which, as surety he undertook for, and of his coming in the likeness of sinful flesh, *Rom. 8. 3,* he is typified by the symbol of a vile and wanton goat. That goat was given to *Aaron* by the people; Christ was given to men by God: yet what he offered, namely his human nature, he took from men, being raised up by God *from the midst of his brethren, Deut. 18. 15.* Christ was bought with thirty pieces of silver, which were taken from the treasury, in order, it seems, to be an expiation for the whole people. Both the goats were presented to the Lord at the door of the Tabernacle of the Congregation. Christ willingly presented himself to God; saying *lo! I come: I delight to do thy will, O my God, Ps. 40. 7, 8:* and his offering was made in the view of the whole church, and at the instigation

of those, who were the principal men of the tabernacle. The goat, which by lot fell to Jehovah, was slain. But as divine providence alone undoubtedly orders the disposal of the lot, *Prov.* 16. 33. So Christ also was delivered to death, by the *determinate counsel of God*, *Acts* 2. 23. *Acts* 4. 28. The slain goat was burnt in the sacred fire. Christ, in like manner, was scorched and burnt, both by the fire of the divine wrath, kindled against our sins, for which he undertook to suffer, and by the flames of his own love for us, and of his zeal for the glory of God. The burning of the flesh and skin of this goat was performed without the camp: Christ also suffered without the gate; and we are likewise to go out to him without the camp, bearing his reproach, *Heb.* 13. 11, 12, 13: namely, we are courageously to bear it, if, for the sake of Christ, we are exposed to lose the advantages of this world. Thus Christ's *humiliation* was typified by this *goat*.

LX. But let us also take a view of a type of his *exaltation*. Aaron's entred into the sanctuary with the blood of the goat, which was given by and for the people. Christ having made an offering for our sins, entred into heaven, and *sat down on the right hand of the majesty on high*, *Heb.* 1. 3. Aaron entred within the vail with the censer and incense. Christ ascended into heaven, *to appear and interceed there in the presence of God for us*, *Heb.* 9. 24. And there was no entrance possible for Aaron without the blood of the expiatory sacrifice: neither did Christ enter into the Holy place without blood; blood, I say, not of goats or bulls, but his own, whereby he obtained eternal redemption for us, *Heb.* 9. 12. Nor is there any other way, by which we can enter into the sanctuary, but by the blood of Christ, whereby he hath consecrated for us a new and living way thereto, *Heb.* 10. 19, 20. The vail, which gave way to the Priest, who was to represent the atonement made, returned to its former place and use, when he went

Aaron's
entring
the sanctu-
ary, his
exaltation.

out again; because, an expiation was made for sin, not in reality, but in figure only, *Heb.* 10. 4. But, when Christ was to enter into the heavenly sanctuary, the veil not only yielded to him for a time, but was rent by the hand of God, *Mat.* 27. 50, 51, having obtained a redemption of eternal efficacy and value. The blood of the goat was to be sprinkled on and before the mercy-seat; and so that blood remained in the holy of holies. Christ appears always in heaven with his blood, which is the *blood of sprinkling speaking better things than that of Abel*, *Heb.* 12. 24. Hence it is, that *John* saw before the throne *a lamb standing, as if it had been slain*, *Rev.* 5. 6. For, tho' Christ was once dead and liveth for ever more, *Rev.* 1. 18; yet he is represented in heaven as slain, on account of the virtue and efficacy of his death, which is ever fresh. Nor is the intercession of Christ any thing else, but a continual representation of his merits and death before his Father. But that an expiation was to be made by blood for the holy place itself, and for the tabernacle of the congregation, signifies, that God's indwelling in the sinner man cannot be in a holy manner, without the sacrifice and blood of Christ; and that heaven itself would be polluted, if, which is impossible, sinners were to be admitted there without an expiation. Thus *Paul* affirms, *Heb.* 9. 23, *the heavenly things are purified with better sacrifices*. Not that there is any impurity in heaven, but that it is not consistent with the divine holiness to admit sinners, unexpiated by the blood of Christ, into the communion or participation of his glory, nor for him to dwell in them. These things concerning the first goat are sufficiently evident.

The mystery of the scape-goat.

LXI. There is greater difficulty about the mystery of the scape-goat: concerning which we may modestly propose, what we imagine comes nearest the truth, without prejudice to any. And here I find two different opinions among divines, that deserve our consideration.

consideration. For, it is not worth while, to trouble ourselves, in refuting the opinion of those who, by the scape-goat, understand *Barabbas* or *Antichrist*; tho' *Cornelius a Lapide* ridiculously says, that such *speak more distinctly and pertinently*, than others concerning *this figurative representation*. But some learned men think, that, by the scape-goat, the rebellious *Jews* were prefigured. others will have it to be a type of Christ.

LXII. The former speak to this purpose. Whereas the sending the goat away into the wilderness, was done after the purification of the tabernacle, and it did not fall into the Lord by lot; so the disobedient people, and not the mediator of the testament, seems to be set forth by the banished goat. For, the wicked are called goats, *Mat. 25. 33.* They controverted Christ's right of *access to God*. The determination between both was made by a divine lot. Christ, by his blood, was introduced into the heavenly sanctuary: over the others hung that curse in *Deut. 29. 21*, and *Jehovah shall separate him unto evil out of all the tribes of Israel*. Are not also the Jews sent away and dispersed among the nations? They are given up to *Azazel*, or, according to the ancient rabbins, they are fallen as a portion to *Sammael* (for the *Serpent* may eat the *dust*, *Gen. 3. 14*). In a word, they are given up to the power of the devil. *And how justly are the vessels of wrath, said to BEAR THE SINS OF THE FAITHFUL PEOPLE, is evident.* For, tho' there is no procuring cause of justification in them, yet in them the severity of God is seen; thus all the blood shed from the beginning of the world, and so every sin, at any time committed, is avenged. FOR, THEY, WHO REFUSE TO CONFESS THEIR OWN SINS, in order to submit to the justice of God, make the sins of all others their own. What is said of the goat to be sent away, namely, its being to be presented before the Lord to make an atonement, signifies, that they also, as sanctified in the root, are presented to God by Christ the Priest, that even

Applied
ly some
to the
rebellious
Jews.

from them may arise a *holy seed*, *Isa.* 6. 13, and children of the promise. In a word, that the time shall come, when all Israel shall be saved, and at last be expiated by Christ the Priest, *Rom.* 11. 26, 27:

This foreign to me, after the closest and most solicitous meditation, the appointment and design of that day. LXIII. It always did and, still does appear strange to me, that learned men could seriously give into such idle imaginations; than which I apprehend, nothing could be spoken more foreign to the mystery of this ceremony; because it is altogether inconsistent with the end and sacred intention of this day. For, who can think it probable, that, on the solemn day of propitiation, which was set apart, for making an atonement for all the sins of the whole people, the rejection of the same people should be so solemnly inculcated by an anniversary symbol? The whole people fast, afflict their souls, confess their sins, pray for the forgiveness of them: the High-Priest is wholly taken up in procuring an expiation: God promises TO THE WHOLE CONGREGATION OF ISRAEL; YE SHALL BE CLEANSED FROM ALL YOUR SINS BEFORE JEHOVAH. Can we believe, that, at the same time, and by the very same sacred rites, the High-Priest and the believers among the people, should be commanded to lay their sins by direful ceremonies on the goat, representing the far-greatest part of their brethren according the flesh, in order to be punished in them, by a most severe instance of a divine curse; the like to which was never afterwards seen among men? I allow, that the punishment of the rebellious *Israelites* was foretold in awfull prophecies: nor would I deny, that there were some Mosaic institutions, which prefigured that punishment. But at that time when the typical expiation of all Israel from all their sins was to be procured by those rites, it appears to me of all things the most improbable, that, at the same time, and by the very same ceremonies, the dreadful curse of God for the sins of all, which could not be separated from the imposition of sin, was represented as resting on the

the greatest part of *Israel*, and that according to the imprecation of the expiating Priest, and of believers who prayed for expiation. I know, it is said, that *the godly, who were mixed with the ungodly among this people, might have the consolation of beholding, on this day, a sign, or token of their happier lot beyond the disobedient.* But none, I imagine, will deny, that even this consideration must have yielded the greatest grief, which would have been an exceeding damp to the joy they had conceived from the pardon of their sins; and that the pious would rather interceed in behalf of the perishing, than lay their own sins upon them with an imprecation. Certainly, Jesus himself deplored, with bitter tears, the impending destruction of the most abandoned city. And *Paul* calls not only his conscience, but also Christ and the Holy Spirit to witness, that he had great grief and continual anguish of heart, when ever he reflected on the deplorable state of his brethren, according to the flesh; and was so far from wishing to make them a curse for himself, by the imposition of his sins, that he rather wished himself separated from Christ, to become a curse for them, *Rom. 9. 1, 2, 3.*

LXIV. Moreover, as the interpretation, we are now examining, is foreign to the end and intention of that day, so almost all the ceremonies, that were then used, strongly dissuade us from it. 1st. Aaron was commanded to receive both goats from the congregation of the children of *Israel*, and that for *sin*, that is, to expiate and take away sin, *v. 5.* But the goat, which was given by the people, shews that what was from them, is offered for them: as these learned men themselves speak very justly. If that be true of the one goat, why may it not be said of the other, even that it represented it's being from the people, in order to take away sin? For, so far both are on a level. Both being from the people; both bought at the common expence; both of them for sin: thus far there was no distinction in the types. What can then

Almost
all the
rites are
against it.

constrain us to imagine, there was so great a difference in the signification? Is it consonant to reason, that what was appointed to represent their eternal curse, was bought at their expence; that is, with their consent and approbation? And was the rebellious nation of the jews given to the rest *for sin*, that, in this respect, they might be joined together with the Lord Christ? Be it far, says the learned person, they should thus be joined along with Christ, *for whose honour we are too much concerned, to speak so impertinently*. We are thankful to God, that he speaks so far piously. But he denies, that one of the goats was taken for sin. He says, *that is asserted of both which is true only of one. Before the lot distinguished them that could be affirmed collectively of both, which after the lot, was to be the case only of one*. But I think, we are by no means to depart from the plain meaning of the words; nor to understand only of one, what is affirmed of both. Tho' we are to understand, with some difference, what the following words of the law intimate: namely, both goats were for sin, which the law expressly affirms; yet with this difference; the one was sin, because it was slain for sin; the other, because by bearing the sins of the people, it took them away. To sum up all in a word, the whole of this sacred expiation consisted of two parts: first, the slaying the one goat, whose blood was shed to expiate the sins of the people: and then the sending away the other goat, which took away the sins which were laid upon it, by virtue of the sacrifice just offered. Both therefore concurred, in their place and order, to the solemn atonement.

ITEM. Secondly Aaron was commanded to present both before Jehovah at the door of the tabernacle of the congregation v. 7. By which both were declared to be equally devoted to God. Without a controversy Aaron is here a figure of Christ as Priest; the goat to be slain, signified Christ as the sacrifice. For, he presented himself to God, when *he went up to Jerusalem,*

that

that all things, that are written by the prophets concerning the Son of man, might be accomplished, Luke 18. 31. But how did our High Priest, when he was about to make an atonement, at the same time present before God the rebellious Jews, who were to be given up to the devil? To say, that they were presented before God, so far as they were sanctified in the root, and were to be the Fathers of the Sons of the promise, is quite from the purpose. For, the rebellious Jews, consigned to the devil, are to be wholly distinguished from the holy root, from which those degenerate branches took their rise, and from the children of the promise, who were to descend from them, in their appointed time. *These*, certainly, the Priest daily presented to God in the names of the twelve tribes, which he wore on his breast: the very same he also now presented to God, tho' without that symbol. But it cannot be explained, how the High-Priest, when making atonement, could present *those* to God, if by this goat they were represented, as the portion of the Serpent.

LXVI. 3dly. After both the goats, which were purchased for God at the common expence of the whole people, were consecrated to God, by bringing them before Jehovah, to the door of the tabernacle of the congregation, *Aaron* was commanded to find out by lot, which was for JEHOVAH, and which for AZAZEL because this was unknown both to the people, and the Priest, till the lot determined it. But it scarce admits of a favourable meaning, if that, which fell to *Azazel*, was the figure of the rebellious Jews. For, that fortition, or decision by lot, must be referred either to the figure, or to the thing represented, That it cannot to the thing represented is plain. For the *Israelites* neither ought, nor could have any doubt, which should fall to the devil, Christ or the rebellious Jews, so there was no need to make a trial of it by lot. What pious ears would not be offended, to hear any person assert, that the High-Priest, at the

command of God, cast lots between Christ and the rebellious Jews, whether he or they should be offered to the Lord? I imagine none will contend with me on this point. Tho' the wicked Jews had a controversy with Christ concerning the priesthood, yet it was not proper for that to be decided by lot, but, as was really done, by a demonstration from the sacred writings. It therefore follows, that the casting of lots here, regarded the goats themselves, since it was unknown, what each of them was to prefigure. Moreover, as both were purchased at the common expence, for the benefit of the whole people of *Israel*, and consecrated to the service of God; neither the one nor the other seems adapted symbolically to represent those, who were to be given up to the devil. For, tho' the goat fell by lot to *Azazel*, yet it ceased not to be the Lord's. The very learned *Frismuthus* speaks to the purpose *de birco Emissar. Dissert. 2. §. 14.* *We must not think, that the former goat alone was consecrated to God. For as both were usually presented before him, it is evident, that the goat, on which the lot fell for Azazel, was also the Lord's as even R. Nachman has granted. But that the one, on which the lot fell for the Lord, did peculiarly and by special right become the Lord's, was because it was slain upon the altar. Such a sacrifice offered in honour of God is called, in the Hebrew phraseology, the bread of God, Lev. 21. 6. Which appellation could not be given to the other, that was to be sent to Azazel, it being appointed to be separated from the flock, and carried to remote places, to be exposed, perhaps, to the teeth of wild beasts.* The goat therefore, which is, and in the whole ceremony, remains consecrated to God, seems not adapted to be allotted for a symbol of those, who on all accounts were to be the slaves of the devil.

LXVII. 4thly. A strong argument may be taken likewise from the imposition of the hands of the Priest, and of the sins of *Israel*, with those prayers of the

the High-Priest and applause of the people, we mentioned *Seet.* 48. which are very easily applied to Christ, when he bore, according to his own and his Father's will, and the wishes of all the godly, the sins of the whole mystical *Israel*. And if any thing was to be represented to the Jews, on the day of expiation, certainly this was the thing, which is the alone foundation of a true expiation. But very difficultly, nay indeed in my judgment, on no account, can that which is signified, in the sacred ceremonies, by the imposition of hands and of sins, be referred to the rebellious *Jews*, whom the faithful *Israelites* never constituted to stand in their room and stead. Do they, the most abandoned of mankind, *who please not God, and are contrary to all men*, *1 Thess.* 2. 15, bear the iniquities of all *Israel*, laid upon them by the Priest, into an uninhabited land, carrying them far away from *Israel*? Why do we yield so much to that most pestilent sect the *Socinians*, as to go to overturn an argument for the satisfaction of Christ, hitherto happily defended from this rite, by this extravagant fiction.

LXVIII. In fine, who can digest so hard a saying? Nor can
IT APPEARS, HOW JUSTLY THE VESSELS OF WRATH the Jews
MAY BE SAID TO BEAR THE SINS OF THE FAITHFUL. be said to
Which of the prophets, or Apostles ever said, so? bear the
Is this to speak with the Scriptures? Who has to sins of the
this day ever heard, that THOSE MAKE ALL THE faithful,
SINS OF ALL MEN THEIR OWN, WHO REFUSE TO as the
CONFESS THEIR OWN? or, that ALL THE SINS EVER goat ty-
COMMITTED, ARE AVENGED ON THE REBELLIOUS pically
Jews? This is an imputation of sin, altogether new bore
and unknown in the schools of divines. Certainly, them.
our modesty forbids us to dispute against that right
of God, whereby he punishes the sins of parents in
their children, and posterity, which he himself, such
is his clemency, usually confines to the third and
fourth generation of those that hate him. Nor is it
lawful for us to deny, that the severity of God's anger
may

may at times burn to a farther degree, if the sins are above measure atrocious; and posterity shall, for a long series, not only equal, but even exceed their ancestors in wickedness. God was pleased to give us an example of this in the wicked Jews, according to that threatening prophecy of Christ, *Mat. 23. 35. Luke 11. 50.* *So that from this instance his wrath might be seen, burning from the beginning of the world against hypocrites, enemies of righteousness, and murderers;* as the learned person very well speaks else where. But, that *all the sins of all men are punished in some one person or people*, I don't remember, that I ever read or heard till now: neither that *the wicked bear the sins of the faithful*. I know that, when God, in pathetic language, *Isa 43. 3, 4*, commends his love towards *Israel*, he declares, that he gave the *Egyptians, Ethiopians, and Sabeans* for their ransom, and *other men and people for their life*. But, as our *Calvin* judiciously observes, the prophet borrowed that way of speaking from the common method of men, as if he had said, “ the *Egyptians, Ethiopians and Sabeans* “ have been substituted for thee, and, as it were, “ by way of exchange, forced to undergo that “ destruction, which was hanging over thee: for “ that I might save thee, I have destroyed them; and “ turned against them the power of the enemy, that “ was ready to fall upon thee “. Or, to return to the learned person's own words: *the meaning of that passage is; such is my esteem for thee, that I am to bring to nought the greatest and most flourishing empires of the world, in order to relieve and comfort thee.* This certainly, is quite different from bearing the sins of the faithful, as was typically done by the goat.

by Some- LXIX. It is with joy we learn from *Paul*, that the time will come, when all *Israel*, shall be saved, after the fulness of the Gentiles is come in. But we think, this cannot be inferred from these words, *the scape-goat shall be presented alive before Jehovah* *עליו ירצה*, to make an atonement with it. The learned persons themselves

themselves teach us that *by* sometimes signifies an instrument, as *Gen.* 27. 40. *Deut.* 12. 2. And why not here? That the meaning should be, *to make an atonement with or by it.* We shall presently shew, how this is done by the live goat.

LXX Others therefore, and, if I can form any judgment, to better purpose, affirm, that this scape-goat, no less than that which was killed, was a type of Christ. But these again run into different sentiments. Some maintain, that here are represented the two natures of Christ, the human, to be exposed to misery and torment; the other the divine, as being impassible, to remain free and to live for ever; which *Cornelius a Lapide* relates, was the opinion of *Theodoret*, *Isychius* and *Cyril*. Others say, that the twofold state of Christ, before and after his resurrection, was here set forth. Thus the slain goat was the type of Christ, lifted upon the cross, but that sent away alive, of the same Christ, raised from the dead, and living for evermore. Of this opinion, after *Augustin* and *Procopius*, were *Bochart* and other celebrated divines. Yet two things seem very much to oppose this sentiment: 1st. That the sins of *Israel* were laid upon the live goat: but Christ rose from the dead, and entered into glory *without sin*, *Heb.* 9. 28. 2dly. That the same goat, as loaded with sin, was accounted unclean, so that the person who conveyed it into the wilderness, stood in need of cleansing, *v.* 26. But no uncleanness can so much as be conceived to be in Christ after his resurrection.

More probable, its being a type also of Christ.

Not as risen from the dead.

LXXI. Others therefore, to whom I readily yield, imagine that a twofold relation of Christ the mediator is signified; the one to God the judge, to whom satisfaction was to be made by the merit of his death; the other, to the devil his enemy, with whom he was to encounter by the efficacy of his life. With respect to the former, the goat, to be slain, fell to God: in the latter respect, the live goat fell to *Azazel*. Let us add, that, in the slain goat, a true expiation

But as encountering with the evil, and taking away sin.

expiation of sin was represented, which is performed by shedding of blood and undergoing punishment: but in the other, the effect of this expiation; namely, the removing and taking away of sin, by the bearing it away so far as never to come into the sight of God against us. And this seems to be the reason of the order, why, after slaying the former goat, sins were laid on the other, to be carried a great way off. Because there could be no taking away of sin *without shedding of blood*. Both indeed was done in the ordinary sacrifices: but, because the latter was not so evident in the other sacrifices, God was pleased to set it forth by a peculiar symbol in this solemn festival, for the greater consolation of his people. And thus the riches of the divine goodness and wisdom manifestly appear, when he laid before the eyes of his people, by different types, all the relations of Christ the redeemer, which could not be distinctly exhibited in one single piece or picture.

The analogy of both.

LXXII. But let us more particularly illustrate the analogy. 1st. The sins of *Israel* were laid on this goat that he might bear them. Christ truly bears, and by bearing takes away the sins of the whole world. And as *Aaron* laid both his hands on the head of the goat, so the hand of God lay very heavy and grievous on our surety. 2dly. This goat was appointed by lot for *Azazel*: not that this brute creature, which was consecrated to God, might be offered to the evil Spirit, but exposed to be tormented by the devil, who very much resides in solitary places, *Mat. 12. 43*. Now the first promise shews, that Christ also, by the divine will, was to be given up to the Serpent, who deceived Eve, *Gen. 3. 15, thou shalt bruise his heel*. And Christ himself says, *John 14. 30, 31, the prince of this world cometh, and hath nothing in me, but that the world may know, that I love the Father: and as the Father gave me commandment, even so I do*. That is, “the devil, indeed, has no
“right in me, who am, and as I am, perfectly holy,
“nor

“ nor can he ever prevail against me: yet he is come
 “ out to combat with me, to vex and even to slay
 “ me, because I have interposed in the room of those
 “ who deserve death. But I go out cheerfully to
 “ meet him; to the end, my obedience and love to
 “ my Father may appear to all the world”. 3dly.
 The goat was to be sent to a wilderness, and a land
 not inhabited: and such was the whole world, such,
 above all was *Judea*, when Christ came to suffer
 there. Scarce any harvest of faith, truth and piety
 was to be found there; nothing but unfruitfulness,
 every where the thistle and prickly thorn arose. And
 why may we not apply to this, what *Matthew* relates
 concerning Christ, when he was carried by the Spirit
 into the wilderness, there to be tempted by the devil?
Mat. 4. 1. For the wilderness, into which the goat
 was driven, could not less typify the wilderness in
 which Christ was tempted, than the wood on which
 the Serpent was raised, typified the wood, on which
 Christ was lifted up. 4thly. The hand of a fit man,
 by which the goat was sent away (which, by a
 constant tradition of the Jews, might be done as well
 by a stranger as by an Israelite) seems to denote the
 power of those, who rose up against Christ, namely,
the Gentiles and people of Israel, *Acts* 4. 27; and above
 all, *Pilate*, who had caused Christ to be carried
 without the gate, loaded with the cross, the symbol
 of a curse, when he was to encounter with the devil
 for the last time.

LXXIII. I acknowledge I have learned these things, partly from † TURRETIN, partly from
 TURRETIN
 COCCIIUS
 MOMMSEN
 quoted

† *Turretin* concludes § 3 with these words. But, as I formerly
 said, it seems to be more simple, that the two goats signify
 nothing, but the perfect expiation, which Christ made, who not
 only bore our sins in his death, but took them away by his
 resurrection; not only satisfied by the offering of himself, but
 demonstrated

cocceius himself; the former explains this opinion in a large discourse, and with cogency and success defends the argument deduced it from, for the satisfaction of Christ against the *Socinians*, *de Verit. satisfact. Christi*, P. 3. §. 22, 23. But the words of the latter in *Comment. ad Heb.* c. 9. §. 25 *Seq.* as far at least as they are to our purpose, very well deserve, to be inserted here. He says, "it is evident from *Ezek.* 20. 35, That Christ was to come to Israel, when Israel was, as it were, *in the wilderness*, but that was, when Judea was a Roman province, and had a Roman governor: for then it was a part of the wilderness of the people. And it is plain enough that, by the DRAGON *Rev.* 12. is represented the Roman people. He made himself ready to devour Christ, as soon as he was born. Moreover the first promise declares, Gen. 3. 17. THAT CHRIST WAS TO BE GIVEN UP INTO THE HANDS OF THE DEVIL, who deceived Eve, under the appearance of a Serpent. The Jews ascribe this to Sammael. As therefore the slaying of the one goat represents the death of Christ, and the shedding of his blood: SO THE SENDING AWAY OF THE OTHER GOAT INTO A PLACE UNCULTIVATED AND DESERT, DENOTES THE DELIVERING OF CHRIST INTO THE HANDS OF THE DEVIL, WHO HAS THE POWER OF DEATH; IN ORDER TO VEX AND DISQUIET HIM; and that by the hands of sinners, and of such men, to whom the land was subject, like the rest of the wilderness of the people, and a part thereof. That this was done by the appointment and will of God, Christ himself declares, John. 14. 30, 31. As if he should say, the prince of this world, who has nothing

demonstrated the perfection and truth of his satisfaction by his discharge, whereby we are assured that our sins, being translated from us and laid upon him, are carried away; so that there is now no condemnation them who are Christ Jesus. Rom. 8. 1. and that of Paul is fulfilled; that he was delivered for our offences and raised again for our justification, Rom. 4. 25.

“ in me, is come to exercise his cruelty upon me ; which
 “ will happen, to the end that my obedience may appear
 “ to the world. We have therefore a figure of a twofold
 “ delivering up of Christ. First, of that, by which he
 “ delivered up himself, as Priest. Secondly, of that, by
 “ which he was given up into the hands of sinners, or the
 “ Gentiles ” Thus far Cocceius. To the like purpose,
 the very learned Momma, *Oeconom. Temp. T. 1. lib.*
2. c. 11. §. 36 Seq. Where after explaining the
 same opinion with neatness and elegance, and proving
 it from Scripture, he then subjoins: *we might rest*
contented with these things, and proceed to others. Let
 therefore none be offended, that being satisfied with
 these things, which exhibit a doctrine sound and
 certain, I pass over other things, in which I find
 neither that soundness, nor that certainty.

LXXIV. Very lately were published the *Varia Sacra* of the very famous *John Van der Waeyen*, in which are two dissertations concerning the goat *Azazel*; the former of which is principally levelled at me. But I would neither have my reader, nor the illustrious author ignorant, how much I have profited by the perusal of that dissertation. By it I was really brought under a kind of necessity, to consider more accurately the whole of this subject. Which I have also endeavoured to do with a mind so free from, and divested of all prejudices, as if I had never written any thing on the point before. Nor do I conceal, that from thence I had an opportunity to explain some things more clearly, others also more distinctly, and to set a keener edge on my arguments, than I had done in the former editions of this book. On that account therefore, if he will accept of it, I return him my thanks. But then he must suffer me to say, that I have not found reasons cogent enough in his dissertation to render his opinion more probable, or mine less so. While he opposes my sentiment, and seems to charge it with many inconveniencies, he opposes what Dr. *Cocceius* himself has dexterously explained, and confirmed

firmed by Scripture testimonies, and, as far as I know, never condemned or disapproved; tho' he superadded another opinion. But I could never yet think it probable, that one and the same ceremony should signify things so very remote from one another. As for my particular, I leave the entire decision of this controversy with the equitable reader; who, if he is not wiser than us both, may profit by our writings. But as to the manner, in which the illustrious person, manages, the dispute, I imagine, I have very weighty grounds of complaint. Whoever happens to enter the lists with him, contend indeed on unequal terms. While he thinks, he may say what he will against others, he gives no quarter to any expression of his opponent, if it has but the least appearance of harshness in it; and assuming to himself, what is the prerogative of God alone, canvasses not only the heart and inmost principles of the thoughts, but also boldly pronounces what sentence upon them, he thinks proper. Indeed, I should appear ridiculous, was I seriously to ward off from myself the grudge conceived against Cocceius, as the origin and the cause of this dissention. Every page in my book shews my esteem for that celebrated person. And tho' I cannot assent to him in every particular with an implicit faith, yet I never once dreamed of charging him with heresy: much less in this controversy, where the dispute is not so much about a doctrinal point, as about the mystical signification of some Mosaic institutions, without any detriment to our common faith. In which kind of subjects if I may not be allowed, for *John Vander Waeyen*, the liberty to dissent, in what pray shall I be allowed it? But I will suffer no mortal, ever to deprive me of this liberty. But, good sir, whenever I am to dispute, I desire my method of writing may be as different from yours as possible. While your language breathes nothing but harshness, mine shall be all mildness. As in this dispute I have struck out every word, that
had

Chap. 7. of the S A C R A M E N T S, &c:
had but the least tendency to harshness, and substituted
softer. And let this suffice, by way of specimen,
concerning the types.

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C H A P. VII.

Of the Sacraments of grace down to Abraham.

I. **W**E have explained with what wisdom and The
condescension, God saw it proper to confirm covenant
and seal the promises of his covenants by certain of grace
sacred symbols. As he did this under the covenant under all
of works, so especially he was likewise pleased to do the æcono-
same upon introducing the covenant of grace. To mies not
which, under whatever æconomy it stood, he appen- without
ded, as it were, certain peculiar signs and seals, which its sacra-
the church has, now for many ages past, been ments.
accustomed to call SACRAMENTS. In some of the
types, which we have already explained, and in others
of the like nature, there was also, indeed, something
sacramental; as they prefigured the Messiah and the
spiritual benefits he was to procure for his people:
yet more especially we call by the name of sacraments,
those things, which were given by God to man, to be
seals of his covenant, or earnest and pledges of his
favour.

II. And these again were, indeed, very different; And these
consisting either in things NATURAL, on which God variously
inscribed that character in order to be vouchers and differing.
seals of his testaments. To which Calvin refers
Noah's ark, *Instit. lib. 4. c. 14. §. 18.* Or in things
MIRACULOUS; such as the manna, which was rained
down from heaven, and the water issuing out of the
rock, which constituted the miraculous meat and
drink of the *Israelites* in the wilderness: or in certain
CEREMONIES, and sacred rites, instituted by God to
represent spiritual things. Some were also *extraor-*
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dinary, in favour of some certain persons, and but of a short continuance. Others, *ordinary*, given for the use of the whole church, and not to cease but with that particular œconomy of the covenant. And hence it is, that in reckoning up the sacraments of the Old Testament, divines are not agreed; for some take the term in a larger extent, and others in a more restricted sense. We are not inclined to confine ourselves within too narrow bounds: but shall freely and calmly consider, according to our capacity, what has any relation to a sacrament, in every period of time.

The ejection out of paradise not to be reckoned among them.

III. Some would have the first sacrament of the covenant of grace to be the *ejection of man out of paradise*, and blocking up his access to the tree of life, lest he should put forth his hand and eat of it, thinking that he should thereby obtain eternal life. For man being deprived of this sacrament of works, was, at the same time, given to know, that righteousness was to be sought for from another covenant; and thus he was led by the hand from the covenant of works to the covenant of Grace. But we cannot be satisfied with these things. 1st. Because man's ejection out of paradise, and exclusion from the tree of life were the effects of the divine wrath and vengeance against his sin, as appears from that truly holy, but stinging irony; *behold the man is become as one of us*. But the institution of a sacrament is an act of the highest goodness and mercy. We deny not, that man was already received into favour, and had the hopes of eternal life: nevertheless, some things were inflicted upon him because of his transgression, that he might, by his loss, experience the direful nature of sin, and God's hatred of it. Among these was this ignominious ejection out of paradise. It was an instance of grace and favour, that God placed him in paradise immediately upon his creation, but of wrath, that he turned him out, when he had sinned. 2dly. This ejection doubtless declared, that man could not now obtain

obtain Salvation by the covenant of works, and that he, who was deprived of the thing signified, was unworthy to use and enjoy the sign; and that it was in vain, and to no purpose, for him to please himself with the thoughts of it. But it by no means shewed, that there was another covenant, by which righteousness could either be sought for, or obtain'd. Adam was to know, and he did know this elsewhere. 3dly. Every thing, upon the supposition of the promise of the covenant of grace, that, by convincing man of his own impotency, leads him to that covenant, is not to be esteem'd a sacrament of it. For then every demonstration of God's wrath from heaven against sinners, and every sign, which is proper to give us an intimation of the curse of the covenant of works, in a word, every chastisement, as all these are appointed to bring the elect to Christ, should be called sacraments of the covenant of grace.

IV. According to my judgement, the learned have much more probably ranged them in this manner: that God first of all dealt with fallen Adam about sacraments, that is; when the aprons of fig-leaves, which man sewed together, were not at all sufficient to cover the shame of his nakedness, he himself cloathed Adam and his wife with coats of skins. *Gen. 3. 21.* And it is very probable, these were the skins of those beasts, which were slain for sacrifices. But it is a vain controversy; which some make about the matter of those garments: since the Hebrew word *ור* is never used in scripture to signify any thing, but the outward skin of animals. And as this is the most simple and plain, so it is the most antient kind of cloathing. See *Job. 31. 20. Prov 27. 26.* Hence the antient heroes among the Greeks were cloathed with the skins of a wild boar, or a tyger, or a lion, or the skin of the *Lybean* bear, or the skin worn by the *Bacchæ* or female Priests of *Bacchus*, which was that of a fox. And who now is ignorant, that the progenitors of the *Romans* were cloathed with skins,

The coats of skins, which God gave to man, are much better reckon'd among these.

and were of a rude disposition of mind. See *Vossius, de Idololatria. lib: 3. Cap. 70.* It is a curious observation of Mr. *Cloppenburg Schola Sacrificiorum. p. 12.* Here we may see the original of that law in *Lev: 7. 2,* by which the skin of any man's burnt offering is appropriated to the Priest, who offers it. And who will deny, that God's cloathing our first parents was a symbolical act? Do not Christ's own words very clearly allude to this? *Rev: 3. 18. I counsel thee, to buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.* Compare. *Job. Henrici Ursini Anealecta lib: 6. Cap. 15.*

The mystery of these things.

V. The mystical similitude of these things is thus. 1st. As that cloathing, which man contrived for himself, could not cover him, so as to appear before the eyes of God. In like manner, nothing, that a sinner can work or toil by his own industry, or wisdom falsely so called, can produce any thing, that can procure him a just and well grounded confidence, by which he may appear before the tribunal of God. *Their webs, which are spiders webs, shall not become garments, neither shall they cover themselves with their works. Isa.: 59. 5, 6.* 2dly. Proper garments for men, were the gift of God's mercy, and so that righteousness, by which our sins are covered, *is of God Phil. 3. 9.* contrived by God, perfected by Christ, who is God, and applied to us by the Spirit of God through faith. 3dly. The bodies of our first parents were covered with the spoils of mortality and the skins of slain animals. The garment of grace, whereby the body of sin is covered, is owing to the very death of Christ, without which that righteousness, which makes us acceptable to God, could not have been performed. 4thly. That simple cloathing of the first man was, in its appointed time, to be changed for one more convenient and fine. And this garment, which we have from God, while we are under the cross and partakers of the death of Christ, and which in external appearance

appearance is mean and despicable, shall afterwards be changed. For since we shall be partakers of Christ's resurrection, no longer in hope, but in reality; so the garment, which now appears to be mean and contemptible, shall be then most neat and beautiful, and worthy to be accounted the nuptial robe. See *Peter* MARTYR and MUSCULUS.

VI. The other sacrament of that first period were the SACRIFICES, which were slain at God's command, after the very first promulgation of the covenant of grace, as appears, 1st. Because *Abel offered by faith*, *Heb. 11. 4.* That is, he knew, that himself and his sacrifice were acceptable to God, and in his offering he looked by faith to the future offering of the Messiah. But such a faith plainly presupposes the divine institution of sacrifices, and a revelation about their signification. 2dly. Because God gave that testimony to the sacrifices of the ancient Patriarchs, whereby he declared they were acceptable to him, *ibid.* But, in the matters of religion, nothing pleases him, but what himself has commanded. All will-worship is condemned, *Col. 2. 23.* 3dly. Because there was a distinction between clean and unclean animals before the deluge, which was not from nature, but from the mere good pleasure of God, and has a particular respect to sacrifices. And it is probable, that this was the case of every kind of sacrifices, even of those, that were of propitiatory nature, by which the promises of the covenant of grace were more clearly and distinctly ratified, than by all the others. For, while *Moses* shews, that the Patriarchs offered such sacrifices, as he himself offered, and that they were adapted to signify the same things, it is not for us to restrict, what is said in general, to certain particular kinds, in exclusion of others. Certainly, *Job* offered עֹלֹת, burnt offerings for the sins of his children and friends, *Job. 1. 6* and *Job. 42. 8*; which doubtless were propitiatory.

Which
were also
Sacra-
ments.

VII. But these sacrifices were 'seals of God's covenant. For, tho' there is a difference between sacrifices and sacraments formally considered; because sacraments are given by God to men, but sacrifices are offered by men to God: nevertheless, there is no reason, why the consideration of a sacrament and sacrifice may not, in different respects, concur in one and the same thing. For, even sacrifices are given by God to men, that is, are instituted by divine authority; that, by these ceremonies, the coming of the Son of God in the flesh, and his bloody death, and the remission of sins thereby, might be signified and sealed. And believers, in the use of them, declared for that worship and veneration, that is due to God. *Augustin, de Civit. Dei, lib. 10. c. 5;* says, *the visible sacrifice is a sacrament, that is, a sacred sign of an invisible sacrifice.* To make this more evident, let us distinctly consider, I. The Priest offering. II. The animal offered. III. The ceremony of offering. IV. The empyrism, or burning it by fire from heaven. V. The expiation, which is the consequent of the sacrifice. VI. The sacred feast, annexed to sacrifices.

The
priest's ty-
pical sure-
ties.

VIII. The *Priests* were, in a manner, typical sureties, in so far as they approached to God in the name of the people; being *ordained for men in things pertaining to God, Heb. 5. 1.* And they became sureties, when ever they took upon them to offer sacrifices for sin. For, by that offering, they performed what God, at that time, required for the expiation of sins. *Lev. 1. 4* and *Lev. 4. 26 &c.* and *Lev. 16. 34.* And thus believers were assured, that Christ is the surety of an eternal testament; who, immediately, on man's first sin, undertook to fulfil the whole will of God, at the appointed time, and to offer a sacrifice, which should be the cause not of a typical, as formerly, but of a true and saving expiation. By which will of God and of Christ we are *justified, Heb. 10. 10.*

IX. In

IX. In the *animal*, which is offered, we should consider, 1st. That it was to be clean, without spot or blemish : that it might signify that most unspotted purity of Christ, *as of a lamb without blemish and without spot* ; 1 Pet. 1. 19. 2dly. That it was to be such, as was given to man for food, by the use of which food, man continues to be what he is. And therefore such an animal might be substituted for man himself, and, in the typical signification, be a sponser, partaking of the same flesh and blood with us. 3dly. That it was to be such, as men set a great value upon : *The goats are the price of the field*, Prov. 27. 26. Of old, flocks and herds were the only or principal riches. Accordingly *Columella*, in *Prefat. lib. 7*, conjectures, that the names *pecunia*, (money) and *peculium* (private property) seem to be derived from *pecus* (a beast), which not only the ancients possessed, but are, at this day among some nations, reputed the only kind of riches. By this was represented, that Christ was to be offered for men ; and as he is the choice and beloved of his Father, and his blood infinitely more precious than gold and silver ; so he should also *be most precious* to us, *who believe*. 1 Pet. 2. 4, 6, 7. 4thly. That it be an animal, dumb before its shearers and slayer, in order to be an hieroglyphic of that unspeakable patience, which was illustrious in Christ. 5thly. That the firstlings were most acceptable to God ; which therefore *Abel* offered, and God afterwards required under the law, *Exod. 13. 12*. By this emblem we may discern that preheminance of Christ, whereby he is the first-born among many brethren, both as to inheritance and dignity. For, none comes to the inheritance but by Christ, nor to any other inheritance, but what was his before.

The sacrifice, a symbol of Christ.

X. These following particulars belong to the rite of offering. 1st. The Priest laid upon the propitiatory sacrifices the sins of these, for whom they were to be offered, which is plain from the names, *חטאת*, *sin*, *חטא*, *guilt*, by which the sacrifices themselves

The mystery of offering.

are usually called, and the thing itself shews it. For, as in reality none but the guilty are punished; so in the type also, that, which is appointed to die for sin, is typically under the guilt of sin. And thus far the Priests represented God, as laying sin upon Christ; and the sacrifices were a figure of Christ, as suffering for sin. 2dly. The blood of the sacrifices was shed, when they were slain, to be a symbol of Christ shedding his blood, when he was put to death. 3dly. The slain sacrifices were burnt on the altar. This represented, that Christ was to be consumed by the flames of his love for his Father and his elect, and, at the same time by the flames of the divine wrath against sin, which he had undertaken to bear. 4thly. Together with the flames and smoke, there was a sweet-smelling Savour, that ascended up to heaven; on which account, sacrifices are said to be acceptable to God; nay, also the food of God. This shadowed forth that most grateful fragrant of Christ's sacrifice, by the efficacy of which all the severity of the divine vengeance is changed into the most tender love for the elect.

The ac-
cension.

XI. The *accension*, or miraculous consuming the sacrifices by fire, seems to be cotemporary with sacrifices themselves: and the opinion of some excellent divines is very probable, that God had such a regard to *Abel's* gift, as in this manner to set it on fire; while *Cain's* was neglected. For, at the time, when sacrifices were in use, God generally testified, by fire from heaven, that they were acceptable to him, when offered in faith. *A burning lamp passed between the pieces.* Gen. 1. 5. 17. See also *Lev.* 9. 24. *Judges* 6. 21. 2 *Chron.* 7. 1. And this burning of the sacrifices by fire from heaven, being the most certain token of the divine acceptance, was prayed for *Psf.* 20. 3, *remember all thy offerings, וְיִשְׂחַח וְיִשְׂחַח and accept (reduce to ashes) thy burnt-sacrifice.* This fire from heaven signified the Holy Spirit, by whose flames whatever is not set on fire, cannot be

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an acceptable sacrifice to God ; and by which Christ also offered himself to God without spot ; by which, in fine, he baptizes his people, that both they, and their actions may be pleasing to God. We may see, what *John* the baptist says ; *he shall baptize you with the Holy Ghost and with fire, Mat. 3. 11.* For, this burning of the sacrifices, we are now speaking of, was, in all respects, a typical baptism of fire, that came suddenly from heaven, after the other typical baptism of water, wherein the hands and feet of those, who approached the altar, were washed, *Exod. 40. 30, 31, 32,* as *Cloppenburg* has ingeniously observed, *Schol. Sacrific. p. 65.*

XII. When the sacrifice was duly performed, The typi-
the *expiation* followed ; which consisted in this, that cal expia-
God was satisfied with the sacrifice, which he grati- tion.
ously accepted, and that, when the guilt of the sin, laid on the sacrifice, was, together with the sacrifice, typically abolished, the wrath of God was appeased, the raging plague staid, and God gave tokens of his favour to the sinner. For this reason, the atonement for the soul is ascribed to the sacrifices, *Lev. 17. 11 ;* namely, a typical and sacramental. See what we advanced *Seet. 8. Sacramental,* I say, because that typical expiation was a sacrament or sign of the true expiation, which all believers obtain in Christ. And those types prefigured, that God, from the very first notification of the Gospel, acquiesced in Christ's undertaking to make satisfaction for sins, in the fulness of time, by which they might be truly expiated. And in this sense, *Paul* declares, that the blood of Christ purges the conscience from dead works ; as the blood of bulls and of goats sanctified formerly to the purifying of the flesh, *Heb 9. 12, 13.* For this last prefigured and sealed the former on supposition of the faith of the offerers.

XIII. There was, last of all, a sacred *feast* kept The sa-
before Jehovah, upon the offered gifts and sacrifices, cred feast.
which were not entirely consumed by fire : this under
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the Mosaic law, was the case especially with those sacrifices, which were called שלמים, *peace-offerings*, Lev. 7. 15. Which word the Greeks have rendered *ἡσυχάζειν*; the Latins, *pacifica*: others prefer, *Εὐχαριστία*. But *confession*, תְּדוּת, or *thanksgiving*, is one of the kinds of this sort of sacrifices, Lev. 7. 12, and these were also *propitiatory*; as appears from the imposition of hands, which denotes the imposition of sins, Lev. 3. 2, 8, 13. And therefore, it has not been improperly observed by a learned person, that the reason and notation of the name seems to be; that, in this sacrifice, there was in some measure a *perfection*, a *consummation*. For, burnt-offerings were entirely consumed, and no body eat of them: of the others the Priest eat; of the last, even any private person, whose sacrifice it was, Deut. 12. 6, 7. To which the Apostle has an eye, 1 Cor. 10. 18. *are not they, which eat of the sacrifices, partakers of the altar?* This was a sacrament of communion, which they who approach to God, have with the altar and the true priest: and a symbol of that communion, which all believers have among themselves in Christ; whereby Christ and all his benefits, and all the gifts of every believer in particular, are the gifts of all, as belonging to the same body. Paul intimates, that to this feast, the Holy Supper answers, as an antitype, 1 Cor. 10. 16, 17, 18. In this manner the grace of God and the benefits of Christ were signified and sealed to believers in the sacrifices.

There was
also in the
Sacrifices
a confession
of sin
and of
guilt.

XIV. But there was in them no less a *reminding of the duty*, which believers owe to God, and to which they bound themselves by the use of the sacrifices. *First*, There was in sacrifices a confession of sin and guilt. For, there were no sacrifices before the fall. And the animals, which the offerers substituted for themselves, as oxen, sheep, goats &c. signified some fault. For, the ox is an emblem of ignorance, Isa. 1. 3; the sheep, of wandering Isa. 53. 6; the goat of petulance and mischievousness, Mat. 25. 33. And
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the slaying and burning the sacrifices extorted from man a confession, that he deserved eternal death, and to be scorched in the flames of divine justice.

XV. *Secondly*, there was likewise in sacrifices an excitement to the practice of holiness and real goodness. 1st. It was not lawful to offer any thing to God, but from among clean animals, which were given to man for food. Thus, *pure religion and undefiled before God and the Father, is this, to keep himself unspotted from the world, Jam. 1. 27.* 2dly. Nothing was to be offered, but what was sound, without blemish, or defect in any part, not the blind, the deaf, the maimed, the lame, the languid and the sick, *Mal. 1. 13.* Thus, which will also be a thing acceptable to God, we ought to serve him with all our faculties, with all attention and intention, with a right judgment, a *sound heart*, a chearful will, and to consecrate all our members to him: because God requires *perfection, Mat. 5. 48.* 3dly. The animals, appointed for sacrifice, had something peculiarly adapted to represent those virtues, which ought to be in those, that approach to God. Oxen are both patient in labour, and obstinately resist what is hurtful to them: sheep and goats know their shepherd, and hear his voice, without listening to that of a stranger, *John. 10. 4, 6.* *Polybius, lib. 12,* not far from the beginning, relates a remarkable story concerning goats, with respect to this particular. And then they are led to the slaughter, without a murmur or noise, *Isa. 53. 7.* All these things should in a spiritual sense be in those, who are devoted to God.

XVI. *Thirdly*, by the offering of the sacrifice is signified, 1st. That our old man with all his lusts should be slain to the honour of God. 2dly: That it is equal and just, that the whole man, who endeavours to please God, should present himself before him in the exercise of faith and love, and with his heart inflamed, or a desire to have it inflamed with zeal,

as a living sacrifice; holy and acceptable unto God, *Rom. 12. 1.* 3dly. As sacrifices consumed with strange fire, were displeasing to God: so is every act of worship, that has not the Spirit of God for its author, or does not proceed from heavenly love. They who *kindle a fire, and compass themselves about with sparks, shall go into the fire, and the sparks they have kindled, Isa. 50. 11.* Tho' one should give his body to be burned, and has not charity, it profiteth nothing, *1 Cor. 13. 3.* 4thly. That we ought to consecrate to God not only ourselves, but also our all: for, as we hinted above, riches formerly consisted chiefly in herds and flocks, and Paul tells us, that the *doing good and communicating are sacrifices, with which God is well pleased, Heb. 13. 16.* 5thly. That our very lives ought not to be dear to us: but when God calls us to it, we are willingly to lay them down for his glory, *Phil. 2. 17, yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.*

The
RAIN-
BOW.

XVII. We are next to speak of the RAINBOW, which was given for a sign of the covenant made with *Noah, Gen. 9. 12—16.* And here we are, first to consider, what covenant it was: and then, how the rainbow was a sign of the covenant.

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rainbow
was not
formally
the Cove-
nant of
Grace.

XVIII. Concerning the *covenant*, we observe the following things. 1st. That it was not formally and precisely the covenant of grace. For here, there is no mention of a spiritual and saving benefit; and then the promises of this covenant are not only made to *Noah* and his elect seed, but to all men, to every living creature without exception, fowl, cattle and every beast of the earth; an universality this, not to be found in the covenant of grace. God indeed says, when he speaks of the covenant of grace made with the church, *Isa. 54. 9, for this is as the waters of Noah unto me &c:* nevertheless by these words, God does not declare, that the covenant made with the church was, in every respect, of the same nature with
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that universal covenant, which secured the world from being destroyed by a deluge. He only runs the parallel between both, with respect to permanency and stability: just in the same manner, that he compares his covenant made with *Israel*, with the covenant concerning day and night, *Jer.* 33. 25.

XIX. 2dly. However, it would not be consistent with the divine perfections, to make such a covenant with every living creature, but on supposition of a covenant of grace, and with a respect to it. For, all the patience of God, in the preservation of the world, which was stained with so many crimes, and of men, who more than deserved an avenging deluge, was ordained for the elect, whose Salvation God intended, and for whose sake all other things are preserved, to be subservient to the promoting their Salvation, *2 Pet.* 3. 9. *It is a question, says Pareus, whether it is a different covenant from the former in Gen.* 6. 18, *and from the covenant of grace? Answer: certainly it is another with respect to the earthly promise which is common to men, beasts and the earth, and as to its peculiar sign. Yet the same as to origin and grace; for God would not have adopted the Sons of Noah into that covenant, unless he had first received them into the covenant of grace. It is therefore an appendage of the covenant of grace with regard to an earthly promise.*

XX. 3dly. Nay, in this covenant there is a confirmation and a typical representation of the covenant of grace. I shall here use the words of *Peter Martyr*. *This we are carefully to remark; tho' in this covenant, God promised to deliver men, as to their bodily life, that they should not perish in the waters; yet in this there was a shadow or type of the deliverance from eternal death; namely, "they should not be overwhelmed with eternal damnation. And besides, as this is held forth by a shadow, believers may also form an argument to this purpose: if God thus provides for those that trust in him, as to give them assurance, without doubting of their deliverance from the waters; how much more will he deliver their souls, their*

Yet it supposed the Covenant of Grace.

And confirmed and prefigured it.

their better part, not from a momentary, but from an eternal death. If he is so careful in these things of less moment, how much more, about what concerns the sum of our happiness? See Owen's *Theologumena*. lib. 3. c. 1. And since we should observe, that, previous to this, there was a symbol of the covenant of grace, whose antitype was baptism, 1 *Pet.* 3. 21, in the deluge and the ark of *Noah*, which contained, as it were, the universal seeds of the whole world: why should we not take notice of a confirmation of the covenant of grace in the promise, that no deluge should any more come upon the earth?

The rainbow not strictly a Sacrament.

XXI. Concerning the *rainbow* we remark these following things: 1st. As that covenant, of which the rainbow was given to be a sign, was not precisely and formally the covenant of grace, so the rainbow should not be accounted a sacrament, strictly and properly so called; and it is also very impertinent, to call it a third sacrament of the New Testament. However the signs of the covenant of grace, in a way of proportion, bear the very same relation, that the rainbow bore in sealing or ratifying this covenant: and therefore our writers effectually argue from this topick against *Bellarmino*, who obstinately denies, that the promises of the covenant are sealed, or ratified by the sacraments.

Yet an hieroglyphical symbol of divine grace in Christ.

XXII. 2dly. But then, as this covenant presupposed, and, in its universality, implied the covenant of grace, we are not to deny, but the promises of it were also sealed to believers by the rainbow. Hence *John* mentions a rainbow, *Rev.* 4. 3 and *Rev.* 10, 1. Which he saw round about the throne and the head of Christ: that we may acknowledge, says *Rivet*, *Exercit.* 60 in *Genesis*, that Christ's throne is encompassed with mercy, and that he shews it on his countenance, whenever he manifests himself. But especially, that in his face we have that rainbow, by which we are assured, not only that the waters shall no more overflow the whole earth; but especially, that we are not to be afraid of the deluge of

of divine wrath, seeing Christ has reconciled the Father, so that while God beholds him, he remembers his mercy and his promises, which in him are yea and Amen. Christ therefore appears crowned with a rainbow, as the messenger of grace and peace. For he is the prince of peace, and our peace, *Isa.* 9. 6. *Eph.* 2. 14.

XXIII. 3dly. Every sign should have some analogy with the thing signified. This, in such sacred signs, which, by divine institution, represent such and such things, doubtless chiefly depends on the good pleasure of the institutor. However some natural coincidence or agreement with the spiritual thing signified is generally supposed, as appears from an induction of all the ordinary sacraments. What is natural to the rainbow, was likewise so † before the flood; but its virtue of signifying and sealing the promises was superadded to it by divine institution. We are therefore to take notice of such things in the rainbow, as are proper to represent the patience and grace of God: and they are either *general* or *more especial*.

XXIV. *Musculus* has judiciously taken notice of the general analogies. 1st. God would have this to be ברית עולם an *everlasting covenant*, to continue to the end of the world: and therefore appointed a sign, which not only *Noah* and his family might view at

Its signification is of divine institution, but supposes a natural analogy.

Which both in general.

† Some have thought, that there was no rainbow, before the flood, because it had been small comfort and assurance to the new world, to see that which had been seen before; but according to others, it is not likely, that, in the space of sixteen centuries, which were expired before the deluge, the Sun should never have darted his rays upon the water in the clouds, in such manner as was necessary to produce a rainbow. Besides, it is not essential to an arbitrary sign, that the matter of it did not subsist, before its establishment; it is enough, if it did not subsist as a sign. The rainbow therefore might have often appeared before the flood, but God had never joined to it that idea, which he communicated to *Noah*, viz. that it was appointed, for the future, to seal the covenant he had made with him, and in his person with all mankind. *Saurin*.

that

that time, but also his posterity have before their eyes, while the covenant itself endured. 2dly. That covenant has the nature of a testament and last will, is absolute, without depending on any condition of our righteousness and piety. And therefore he hath also added such a sign to it, which we can neither make nor repeat, but can only be produced in the course of the seasons, and, being formed by himself, be proposed to the view of our eyes only, and the meditation of our minds. 3dly. We are also to consider, *where* he placed the *bow*, the sign of his covenant; and *when* he produces it. For he placed it, where it may be seen by all; namely, *in the heavens*: not in any place of the heavens whatever, but *in the clouds*; he does not produce it but only in time of rain, when thick clouds hang over the earth, and either threaten or actually pour down their showers. Here we must be obliged to acknowledge the singular providence of God; whose goodness calls aloud to every one from those very watry clouds; “ be from
“ henceforth not afraid of them; behold in those very
“ clouds, the rainbow, the symbol of my favour, and
“ the sign of the covenant between me and all flesh:
“ what was formerly the instrument of my vengeance,
“ shall now present you with a token of my perpetual
“ grace”.

And more
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is assign-
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figure.

XXV. But *Peter Martyr* assigns a more especial analogy from the *Jewish* doctors, as well in the *figure* as in the *colours*. The bow, says he, is a military instrument. Upon making leagues, and concluding a peace, neither arrows, nor the string bent, are to be seen; but the soldiers carry it, with its horns or extremities down to the earth; but it is otherwise in the time of battle: then they draw its horns together towards their face, that, aiming with the eye, they may throw their arrows at the enemy. In like manner, God being reconciled, has taken out the string, removed the arrows, and turned its horns
down

down to the earth; thereby assuring us, that his anger is appeased.

XXVI. Concerning the *colours* he goes on as follows: from the matter, which is water, and from the nature of the colours, which represent both the light and darkness of water, it appears to be a suitable symbol. For, by this, God has promised, that for the future, he would so order the waters, that they should not destroy all things: but what represses or restrains waters more than heat, both contained in, and signified by light? This sign, which is mixed with water, has something to give it a check, I mean the light of heaven, whereby God restrains its violence. *Grotius* observes, that the three colours of the rainbow represent the severity, mercy and goodness of God: Another learned person thinks, that the colours of the rainbow, red, fiery, and green, signify a mixture of holiness, and mercy by means of blood; that both these being manifested by the shedding of blood, may render God venerable and lovely in our eyes on account of these perfections of his nature. The same person elsewhere would have us behold in the rainbow the colour of fire, blood and green grass, and in them to reflect on the zeal of God, the blood of Christ, and on mercy and life: for, the zeal of God is unto life, by the blood of Christ. Another likewise has observed, that the rainbow, with which *John* saw the throne of God encompassed, was only of one colour, *in sight like unto an emerald, Rev. 4. 3.* To set forth, that God's gracious covenant with the church is different from the general covenant made with all mankind after the flood. For in this covenant God, indeed, promised, he would no more cover the whole earth with water; yet, at times, he hath reduced whole countries to ashes by avenging flames: and therefore the symbol of this covenant was painted out in various colours, the red or fiery colour flashing out between the bright and green. But the sign of the covenant of grace made with the church is of one

And colours.

Jonas le Buy in Apocalip. 4. 3.

colour only; namely, green or emerald; to represent, that this covenant was always one, and always yielding joy to those who are truly in covenant. For, in the kingdom of God there is nothing but *peace and joy in the Holy Ghost*, *Rom. 14. 17.* These observations of learned men, are curious and judicious, and may be matter of pious meditation: but I doubt whether they will meet with the assent of those of a difficult and nice taste. It is enough, that we have related them. Let the prudent and pious reader judge for himself.

C H A P VIII.

Of Circumcision.

Circum-
cision.

I. **L**ET us now speak of CIRCUMCISION, concerning which we shall take notice of the following things. I. The outward ceremony. II. The divine institution. III. The subject of it. IV. The necessity. V. The minister. VI. The time. VII. The spiritual signification. VIII. Its abrogation.

Its rite.

II. THE RITE of circumcision was, according to God's appointment, as follows: the extreme cuticle or thin skin of the *glans* was cut off with a sharp knife. This, from its natural use, was called ערלה by the Hebrews, *Gen. 34. 14*, from the verb ערל to *close* or *stop up*. The Greek interpreters of the Old Testament, and the writers of the New, express it by an elegant term ἀμφιβρα, because τὸ ἀκρον τῆς βάλανου, *it covers the extremity of the glans*. *Gomarus ad Luc. 2. 21*, has made many learned remarks on this word. The Latins call it *præputium*, a word of uncertain derivation. On account of circumcision, the Jews were, by way of contempt, and in derision, called *Apelle* and *Recutiti*, because they had not that pellicle or skin. But it pleased God, in order to confound

confound all the wisdom of the flesh, and to try the faith and obedience of his people, to give them for a sign of his covenant a rite, so much to be blushed at, and almost ashamed of; just as he also laid the ground-work of all our Salvation in what appears no less shameful to flesh, namely, the Cross of Christ.

III. The INSTRUMENT of circumcision was any The in- knife they could procure, made of any matter, that strument. was fit to take an edge; namely, of stone, glass, or wood. Yet *Buxtorf in Synagoga Judaica* says, that it was generally one of iron, and that very sharp, as Surgeon's instruments usually are; some think, that knives of stone were formerly used, because the instrument of circumcision, mentioned *Exod. 4. 25*, is called צור, which in *Ezek. 3, 9*, denotes a stone: and in *Josh. 5. 2*, the knives of circumcision are called חרבות צור, *swords of stone*. But that inference is not so certain. For, צור signifies not only a stone, but also an edge; as is manifest from *Pf. 89. 43*, תשיב צור הרבנ, *thou hast turned the edge of his sword*: nor formerly did they fight with swords of stone. Hence the *Chaldee paraphrast* translates *Josh. 5. 2*, *sharp knives*.

IV. The first INSTITUTION of circumcision *Gen. 17.* The insti- *II*, was in the house and family Abraham, about the tion, year of the world † two thousand. Circumcision was first for not immediately given, to be a publick and universal the private sacrament to the whole church in those times, but was use of the confined to Abraham's family. The remnant of the descen- ancient Fathers, satisfied with their sacrificial sacra- nants of ments, could exercise their faith, and please God, in Abraham. uncircumcision, without being obliged to submit to this rite. But, after the expiration of about four centuries, when the visible churches, without Abra-

† According to the chronology of the learned archbishop Usher, circumcision was instituted in the year of the world 2107 and before Christ 1897.

ham's family, gradually apostatised to heathenism, the godly remnant being removed to the heavenly assembly; and when the republick of Israel, in the mean time, wonderfully increased, and the measure of iniquity among the nations being now full, the church was confined to *Israel*, and the rest of the world was rejected; and all, that feared God, were bound to join themselves in communion with them, by a participation of the same rites. Well says *Maimonides*, in *Issure Bia*, c. 13. *Whenever any Gentile would betake himself to the Israelitish covenant, and put himself under the wings of the divine majesty, and take upon him the yoke of the law, there were required circumcision, baptism and a voluntary offering.* From that time, circumcision became an universal sacrament of the church. Thus the Lord Jesus distinguishes it, as it was *of the Father's*, to them it was a family institution, and as *given by Moses*, an universal sacrament of the church, that was to be constituted or set up, *Johu 7. 22.*

To it all the descendants of Abraham were bound.

V. Moreover, circumcision was not only enjoined upon *Abraham* and *Isaac*, but also on all the descendants of *Abraham*, whether by *Sarah*, *Hagar* or *Keturah*, and even on all his domestics, bought with his money, and strangers, *Gen. 17. 25, 26, 27.* For tho', even at that time, God had determined to form a peculiar people to himself from the posterity of *Isaac* alone, not indeed from all of them; nevertheless the time was not yet come, when he would have his church confined to one particular people. Nor are we to doubt, but he had his chosen people among the other Sons and descendants of *Abraham*. And nothing is more certain, than that, within the compass of these four centuries, circumcision, and with it, the visible church, was propagated among all those eastern people, who derived their origin from *Ismael*, from the Sons of *Keturah*, from *Esau*, and the proselytes who were circumcised in Abraham's family. But I would observe by the way, that most of the Jewish Rabbins

Rabbins will have it, that *Keturah* was *Hagar* herself, while others of them sometimes deny it, and at other times call it in question. As may be seen in *Selden, de Synedr. Lib. 2. c. 3.* Those churches therefore, which, from among *Abraham's* posterity, had the sign of circumcision, as well as the uncircumcised churches, from the pious remnant of the other Fathers, together with the *Israelites*, whom God began to claim to himself by a nearer relation, made up the universal church of those times. Nor should they, in the mean time, be accounted strangers from the covenant of God, confirmed with *Abraham* in Christ, but rather brethren, and fellow-professors of the same religion. To this purpose we may apply *Deut. 23. 7, thou shalt not abhor an EDMITE, for he is thy brother.* And as circumcision was at first enjoined even on strangers in *Abraham's* family, this ought afterwards to have put the *Israelites* in mind of the future calling of the Gentiles.

VI. Mean while, among the nations that descended from *Abraham*, the use of circumcision continued much longer than the true religion. For, while they revolted by degrees from the God of their Fathers, so they polluted themselves with horrible idolatries, and were rejected by God, and banished from his covenant: but still they retained circumcision. Accordingly authors of every kind speak of many circumcised nations, besides the *Israelites*. *Grotius* has drawn up a catalogue of them, in *Notis ad lib. 1. de Veritate Relig. Christianæ.* And *Selden*, in a place already quoted, has much to this purpose.

VII. It is then certain, that other nations, besides the descendants of *Abraham*, were circumcised; as *Herodotus* in *Euterpe* testifies of the *Egyptians*, the *Ethiopians* and the inhabitants of *Colchis*. *Grotius* indeed says, that the *Ethiopians* were descended from the posterity of *Keturah*; and that the *Colchians* and neighbouring people, are the descendants of the ten tribes, which were carried away by *Salmanassar*. But

Bochart, Geograph. Sacr. Lib. 4. c. 26 and 31, has made it appear, by cogent arguments, that both the *Ethiopians* and *Colchians* owe their origin to the *Egyptians*. And *Diodorus Siculus*, whose fidelity on this point *Grotius* vainly attempts to weaken, relates, that the rite of circumcision passed from the *Egyptians* to their colonies, and *antient off spring*, as *Ammianus Lib. 2.* calls the *Colchians*. The same thing we are to believe concerning the *Colchians*. What *Ambrose, de Patriarcha Abrahamo lib. 2. c. 11*, relates of the *Egyptians*, is both remarkable and surprising. *The Egyptians*, says he, *circumcise their males, at fourteen years, and at the same years, their females. Namely, because at those years, the passions of the male begin to rage, and the monthly courses of the females to take their rise.* But *Gomarus, ad Luc. 2. 21*, Has justly observed: that we may very well doubt of the truth of that narration (unless he probably speaks of his own time), on account of its disagreement with ancient history. Besides, we can scarcely allow the least doubt, that the *Egyptians* had learned circumcision from the *Israelites*, when they dwelt among them, and were acceptable guests at first.

Which the
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VIII. Here it seems proper to say something concerning the circumcision of the *Ethiopians*, which they still retain, notwithstanding their having embraced christianity. *Zaga Zabo*, an *Ethiopian* bishop, and ambassador from his prince at the court of *Portugal*, ascribes the first rise of it to the queen *Maqueda*. He will have her to be the same whom the sacred writings tell us, came to Solomon, being excited thereto by the flame of his wisdom. He says, that being with child by *Solomon*, she brought forth a Son, called *Melchok*. When he was grown up, she sent him to *Jerusalem* to his father, to be instructed in the law of God. After *Solomon* had carefully performed this, he solemnly anointed this his Son, before the ark, king of *Ethiopia*, changing his former name to that of *David*. After his return to his own country, with a
great

great retinue, among which was *Azarias* the Son of *Zadok* (who preparing himself for the journey stole out of the ark, and, for the sake of the new king, carried away with him the two tables of the law, and perfidiously placed false ones in their room) the *Gynecocracy*, or government of women, was entirely abolished, and it was ordained, that the male descendants alone, in a right line from this *David*, should sway the sceptre; that circumcision should be introduced, that of the women being added by the queen *Maqueda*. But they protest, they retain it, not from any religious view, but as an hereditary and political symbol of their nobility.

IX. But who does not see, that these are foolish and trifling stories? Not to mention other things, the absurdity and gross falsehood of which lie open to view of every one. They arrogantly brag, that it was their queen who went to *Solomon*, when it can be easily proved, that it was the queen of *Arabia Felix*. 1st. She is called in scripture the queen of *Sheba*, *1 Kings*, 10. 1. But *Philostorgius* says, that this was the name, which the Greeks gave to Arabia the Great and Happy. It is otherwise called *Homeritis*, from an Arabic word. The *Nabian Geographer* relates, that this queen reigned there, whom he calls *Belkis*, and the wife of *Solomon*. 2dly. Christ calls her the queen of the south. But *Sheba*, or *Arabia Felix*, is not only south of the land of Israel, but is also in Arabic called *أليمان* *Aljeman*, that is, the Southward, as *Drusius*, ad *Mat.* 12. 42, has observed from *Judeus Salmanticensis* and *Aben Ezra*. And *Benjamin*, in his *Itinerary*, p. 73, says, שבא היא אלימן *Sheva* is *Aljeman*. When Christ therefore called her queen of the south, which in *Syriac*, is מלכתא דתמנא queen of *Timena*, he spoke after the vulgar, so that he might easily be understood by any one. 3dly. Christ adds, that this queen came from the uttermost parts of the earth; which much better agrees to the *Sabeans*, than to the *Ethiopians*; for the most extensive countries lie beyond *Meroe*, the metropolis

But without any probability.

She who came to Solomon was not the queen of Ethiopia, but of Arabia Felix.

metropolis of *Ethiopia*; whereas the Sabeans occupy, on the ocean, the utmost parts of *Arabia* towards the sea, consequently of the earth. 4thly. There is much greater plenty of Gold and Spices, with which this queen is said to have loaded her camels. 1 *Kings* 10. 2, in *Arabia*, than in the country of the *Ethiopians*, and therefore called by the Greeks *Ἀρωματώδης*, *spice-yielding*. 5thly. What *Josephus* says, *Antiq. lib. 8. c. 2*, concerning the queen of the *Ethiopians*, and her royal city, formerly called *Saba*, afterwards *Meroe*, is not only uncertain, but also bewrays very great ignorance in history, as *Bechart*, who may be consulted on this head, has invincibly shewn, *Geograph. Sacr. lib. 2. c. 24*. As therefore the queen of the South is not the queen of the *Ethiopians*, the modern *Ethiopians* vainly boast, that they received circumcision, and therewith Judaism, on occasion of that queen. It is much more probable, they received it long before that time, from the *Egyptians*, whose descendants they are: but it is more likely, the *Sabeans*, who according to *Philostratus*, were circumcised the 8th day, were taught it by their queen, who visited *Solomon*.

X. It is intolerable, by whosoever introduced, that some attempted, out of a human device, to obtrude a kind of circumcision, or something analogous thereto, on women: as we just heard concerning *Maqueda*, that fictitious queen of the *Ethiopians*, and the *Egyptians*. For, God enjoined circumcision expressly to the males only: women are accounted in the men, and in and with them reckoned to be in covenant. Nor was this without its mystery. 1st. Thus they were taught, that Salvation depends not on circumcision. 2dly. It signified the imperfection of that œconomy, which was afterwards to give place to one more perfect, in which persons were to be initiated by a more easy and common sacrament, of which women themselves were also to partake.

XI. But

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XI. But in all other nations, who were strangers to the true worship of God, circumcision was nothing but a mere superstitious practice, and a wretched imitation of a sacrament given by God to his covenant people. But he would have those in covenant with himself, strictly to be bound by this tie, *Gen. 17. 14. and the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my covenant.* I am not now inclin'd to transcribe what the learned have long ago observed on כרת, or the cutting off a soul from his people. Among many others may be seen *Fagius ad Exod. 12. 15. Amama in Antibarbaro, lib. 3* towards the end. *Seldenus de Synedriis, lib. 1. c. VI. and de jure Naturali lib. 7. c. 9. L'empereur in notis ad Bertrammum de Republ. Hebraeor. lib. 1. c. 2. And Hen. Ainsworth ad Num. 15. 30, 31. Hottingerus ad juris Hebraic. præceptum 227. Owen in proleg. ad Hebr. p. 289.* And very lately *John a Mark, Exercit. Juvenil. Dissp. 1 and 2.* I don't think it improbable, that the cutting off a soul from the people signified a seclusion, or separation, from the church, and from the Solemnities and prerogatives of the people of God, to which is opposed כחל יתח to enter into the congregation, or church, of Jehovah, *Deut. 23. 2.* To this purpose is *Exod. 12. 19, even that soul shall be cut off מֵעֵדֶת יִשְׂרָאֵל from the congregation of Israel,* that is, shall be removed from the fellowship of the Saints. *Ezek. 13. 9, they shall not be בסדר עֲבָדִי in the council,* or mystical assembly, of my people, neither shall they be written in the writing of the house of Israel: namely, he who חָסַד has broken my covenant, which ברתי I made with him, כרת shall be cut off from among this covenant-people; and shall not partake of their privileges. Besides this ecclesiastical death, there sometimes was added to it death by the sentence of the Judge, *Lev. 20. 6,* compared with *v. 27;* sometimes by the immediate hand of God, and other grievous calamities inflicted by him, See *Exod. 4. 24,*

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25; sometimes a being childless, *Lev.* 18. 29, compared with *Lev.* 20. 20, 21; and at last, unless the sinner repented, the eternal destruction of his soul. *Abarbanel* does not speak amiss, as his words are quoted by *L'empereur*: *the soul shall be cut off from that supreme bundle of life, and shall not obtain the splendor of the divinity, that is, the pleasure and reward of a soul.* And why may we not include all these in this general expression? But by this threatening, God would guard the command of circumcision, least a sacrament, in other respects full of shame and pain, should be either slighted or neglected. It was his will, that his covenant should be in such esteem, that its yoke, tho' hard, might be cheerfully submitted to. *Aben Ezra* has observed, that, in the whole sacred Scripture, he finds twenty three places, where God threatens כרת, *extermination* to those who transgress the negative precepts; but with respect to the positive he only found כרת with regard to the precepts of circumcision, and the due solemnizing the passover. From which it is evident, it was the will of God to bind his people to these sacraments by the strictest tie.

Adults,
not in-
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mination.

XII. But yet we are, on no account, so to understand, these things, as if all infants, dying uncircumcised after the eighth day, were consigned to condemnation; which, after some popish writers, I wonder that *Chamierus* should have adopted, *lib. 3. de Sacram. c. 2.* But the meaning is, as *Perkins* has well observed, *Treat: de Sacram. Baptismi, whoever has not been circumcised in his infancy, and being come to years of discretion and knowledge, shall then refuse circumcision, his soul shall be cut off from his people.* And therefore this is said of adults, not of infants, who cannot break the covenant. There are the following reasons for this explication: 1st. Because the words of the original text are active, אֲשֶׁר לֹא יִטֹּל אֶת בָּשָׂרוֹ, *he who shall not have circumcised the flesh of his foreskin.* Where אֶת, the sign of the accusative, shews, that the word יִטֹּל is not here of the form *nif'al*, from טָל, but of the form *Kal*, from טָל.

Whence

Whence I conclude, these words are not addressed to him, who, in the act of his circumcision, unknowingly suffers any thing; but to him who can procure his own circumcision, and yet deliberately neglects it. 2dly. Because it is added, *he hath broken my covenant*, *את בריתי הִפְקֵר*. In which words he is charged with a culpable action, who only before could be charged with a culpable deficiency. But an infant, who is without circumcision, not thro' his own default, does not thereby render the covenant of God of no effect. 3dly, The occasion and end of this sanction lead to this: namely, circumcision was enjoined to *Abraham*, when 99 years old, to his servants and domestics, when grown up, to *Ismael*, a lad 13 years old. But as it would have been difficult to persuade grown persons to that act of cutting away, or of mutilation, conjoined with so much shame and pain; for this reason that threatening was added, that, for fear of a greater evil, they might obsequiously submit to the command. As this could only be seriously considered by grown up persons so it regards them only. 4thly, We may add this inconvenience; if infants dying uncircumcised after the eighth day, are, on that account, consigned to condemnation, as covenant breakers; there can be no reason, why the same thing may not be said concerning the infants of christians, who die before baptism; because baptism, no less than circumcision, is a sign of the covenant. And that this was also the constant opinion of the *Jews*, see in *Selden de Synedriis, lib. 1. c. 6.*

XIII. The MINISTER of circumcision was every The mi-
 master of a family, *Gen. 17. 23*: or any other person, nister.
 qualified for that office, and substituted in the master's
 place. Nor does it appear, that *Zacharias*, tho' a
 priest, circumcised his son *John* with his own hands,
Luke 1. 59. At least, it appears not, that God
 confined the administration of this ordinance to any
 particular order of men. But yet, that women were
 not called to do it, may be gathered from the example
 of

of *Zippora*, *Exod.* 4, 24, 25. Because amidst the confusion, arising from a present danger, neither she nor *Moses* seem sufficiently to have attended, by whom circumcision was to be administered, if it was only done. And it is plain, that God really approved that circumcision; but it does not appear, that he approved the manner of it.

The day. XIV. The DAY appointed for circumcision was the eighth from the birth. Tho' the principal reason of this is, the will of him who commands; yet other reasons are likewise probably added. 1st. That thus a regard might be had to the tender state of infants, who, before the eighth day, are scarce able to bear the pains of circumcision, under which grown persons themselves almost sink, *Gen.* 34. 25. 2dly. Because infants just born, are with their mother, accounted unclean till the eighth day. This reason *R. Simeon, the Son of Jachi*, gives in *Pesikta*, fol. 16. col. 3. *Why has the law appointed circumcision on the eighth day? Circumcision is put off, till the woman in child-bed be cleansed from her uncleanness, Lightfoot ad Luc.* 2. 21. And this reason seems to be grounded on *Lev.* 12. 2, 3. Certainly the infant was initiated by circumcision, and offered up, as it were, to God by the shedding of his blood. And it was after the seventh day, before God admitted of any sacrifices from among brute animals, *Exod.* 21. 30. *Lev.* 23. 27. 3dly. This was so appointed, that we might not imagine Salvation depended on an external sign; for otherwise a good and gracious God would not have deferred it till the eighth day, before which time many must needs have died. Upon this account also *Abraham* himself was justified in uncircumcision, *Rom.* 4. 10.

That the day of Christ's resurrection was thereby XV. I will not say with some (who yet, I own, can defend themselves by the authority of *Cyprian* and sixty six bishops assembled by him in a council. See *Cyprian's* epistles, lib. 3. *Epist.* 8, which in *Pamel's* edition is the 59th) that this mystery prefigured the day of

of Christ's resurrection, which in the order of the days is the eighth, and on which the true circumcision and our Salvation were entirely compleated and perfected. prefigured does not appear.

1st. Because Christ is no where said to have risen on the eighth day, but either on the third from his death, or on the first day of the week. But this day, with respect to circumcision, is no more the eighth than any other day. Nor is it usually called the eighth from the first day of the preceeding week, as the week is closed with the seventh day; from which the first of the new week is reckoned. 2dly. Because circumcision was not a type so much of the resurrection, as of the sufferings and death of Christ; as we shall directly shew. 3dly. Neither does it seem an accurate way of speaking, to say that the true circumcision, and our Salvation, were entirely compleated and perfected on the day of Christ's resurrection. For, as to the impetration or purchase of our Salvation, that indeed was perfected by the death of Christ. The compleat application of the purchased Salvation not only requires the resurrection of Christ from the dead; but his ascension into heaven, and waits for his return to the general judgment. There is therefore no reason, why these days ought not, as much as the day of his resurrection, to be prefigured. We are carefully to be on our guard, not to run into extremes in allegorizing.

XVI. The spiritual SIGNIFICATION of circumcision is as excellent, as the sign itself seems mean and almost shameful. In general it was a *sign of the covenant of God with Abraham, Gen. 17. 11.* And therefore, by a sacramental phrase, it is called the *covenant* itself, *v. 10, 13.* Nay it was not only a sign, but also a *seal*: for not only Paul has declared this, *Rom. 4. 11,* but also the Jewish masters, *Light-foot ad Mat. 28. 19.* Whole words, from the *Jerusalem Talmud, Tract. Berachot* are as follows: *Blessed be he, who sanctified the beloved from the womb, and put a sign in his flesh, and SEALED his Sons with the*

Its signification in general,

SIGN of the Holy covenant. God promised to give the *Messiah*, and with him all manner of blessings, earthly, spiritual, heavenly, to Abraham and his seed, and that all these should come from his seed. God required of *Abraham* by covenant, that he should walk before him. Circumcision was the sign and seal of this covenant; so that all, who duly submitted to this, according to God's prescription, were solemnly declared by God himself to be partakers of the promises made to *Abraham*: and, at the same time openly avowed, that, by a lively faith, they received the promised *Messiah*, and expected from him blessings of every kind. And thus circumcision became to them a seal of the righteousness of faith, *Rom. 4, 11*. And the circumcised person was said to enter, and to have a safe station, under the wings of the divine majesty. And by the same act, they also bound themselves to the sincere observance of the whole of religion, and consequently of all the precepts of God, as became those in covenant with the supreme being. It is not to be doubted, but from the remains of ancient piety is that prayer, which the *Jews*, at this day, still use in the circumcision of their young infants, *Buxtorf. Synag. Jud. c 2*. *As thou hast made this young child to enter, or hast received him, into the covenant of Abraham our Father; so make him enter into the law of Moses, into the state of matrimony, הוסיף, (which Selden de Jure Nat. lib, 2. c. 2, renders, into protection or safe-guard) and into good works.*

More special.

XVII. More especially these three principal heads of the whole of our religion are held forth by the figure of circumcision: namely, our MISERY, our REDEMPTION, and our RETURNS OF GRATITUDE.

Man's misery set forth by circumcision.

XVIII. Man's MISERY consists partly in *sin*, partly in the *punishment* of sin. Both these are signified by circumcision. For the foreskin, that is, the extreme pellicle of the generative member, which was to be cut off by circumcision, denotes that viciousness or corruption of the whole man, inherent in him from his

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his very first origin, and frequently in scripture is called the foreskin of the heart, or an uncircumcised heart, *Deut.* 10. 16, *Jer.* 4. 4. *Lev.* 26. 41. *Jer.* 9. 26. And the painful cutting away of that fleshy part signified, that the whole man deserved to be separated for ever from the communion of God and all his Saints, with exquisite and intolerable torments both of soul and body.

XIX. Here the REDEEMER and the REDEEMPTION of men are no less clearly discovered. For, this sacrament signified and sealed, 1st. That from *Abraham*, now circumcised, was to arise *Isaac*, *Gen.* 17. 16, the Father of that blessed seed or of the *Messiah*, who was to take upon himself, and to expiate, all our sin and all our guilt. 2dly. That this *Messiah* was to shed his blood for men, without which the covenant of grace could never be sealed, and to commence his sufferings from the very beginning of his life. 3dly. That he was to partake of the same flesh and blood with us, *Heb.* 2. 14; to be cut off from the land of the living, *Isa.* 53. 8, in order to the preservation of his body, the church, *Eph.* 5. 23; as in the carnal circumcision a part of the body was to be cut away, that the whole man might not be cut off from his people. 4thly. That he would freely enable us to cut away and to put off the sins of the flesh, by regeneration and sanctification, which are perfected in glory. *Col.* 2. 11. This, I imagine, was the meaning of the ancient Jewish doctors, when they said, that, *whenever one becomes a Proselyte, he is like a new-born child.* This being so very common in the mouths of their masters, Christ justly replied to *Nicodemus*, when he so impertinently enquired about being born again, *art thou a master of Israel and knowest not these things?* *John.* 3. 10. They taught, that a new soul, which came under the wings of the divine majesty, and was received into the embraces of the supreme being, dropt down from some heavenly palace on him, who was circumcised. By such dark
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and mysterious expressions it is probable, the ancient Jewish doctors described spiritual regeneration; which, not being understood by the more modern, was by them changed into mere empty sound: see *Selden, de jure nat. lib. 2 c 11*.

And duties
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XX. Lastly, by the use of this sacrament, they were put in mind of the duties of a becoming GRATITUDE. 1st. That they were to apply themselves to internal, secret and spiritual piety, just as circumcision was performed on a secret member of the body, which is to be veiled, *Rom. 2, 28, 29*. 2dly. To mortify their members, which are upon the earth, *Col. 3. 5*, that is, to renounce their lusts, even those that formerly were most dear to them, and beloved by them. 3dly. To have no longer any intimate friendship with the world, which lieth in wickedness; as the descendants of *Abraham*, were separated by circumcision from other nations, and renounced their friendship: as appears from the open declaration of the sons of *Jacob*, *Gen. 34. 14, 15*. Tho' indeed, they spoke this from an evil intention, yet what they said, was right: compare *Acts 10. 28*. A circumcised person, say the Jews, *has withdrawn himself from the whole body of the nations*. And indeed, circumcision was a great part, and as it were, the foundation of the middle wall of partition. 4thly. They were cheerfully and willingly, at the command of God, and for his glory, to submit to every thing, however difficult, grievous, and painful, and however improper, foolish, and ridiculous, in the eyes of the world: not to account their reputation, nor even their life, dear, in comparison thereof.

The du-
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XXI. God has determined the DURATION of circumcision in these words, *Gen. 17. 13, and my covenant shall be in your flesh לברית עולם, for an everlasting covenant*. This is not to be understood of a perpetual duration even to the end of the world. The distinction is well known of עולם הזה, of this age, as they spoke formerly, which comprized the whole œconomy

œconomy of the Old Testament, and of עולם הזה, of the age to come: which by the Apostle Heb. 2. 5 is called ὁ μέλλων αἰὼν the age to come, or ὁ καιρὸς μέλλων the world to come, to which age belong the days of the Messiah. But the prophecies constantly say, that what was instituted for the covenant of the former age must not be extended to the latter age, whose face or state and œconomy were to be quite different.

XXII. Moreover, that circumcision was to be abrogated in the days of the more joyful dispensation of the covenant may thus appear. 1st. Because it is a part of those shadows, which, because they prefigured the body that was to come, ought now to give place to it, since it is come, Col. 2. 17. 2dly. Because it was a great part of that middle wall of partition, which separated the Jews from the Gentiles, and whose enclosure was to be broken down by the death of Christ, *having abolished in his flesh the enmity, even the law of commandments, contained in ordinances: for to make in himself, of twain, one new man, so making peace, Eph. 2. 15.* It was certainly foretold of old time, that the Gentiles were to be fellow-heirs, and of the same body with Israel, and partakers of the same promise, Eph. 3. 6: see Deut. 32. 43. Isa. 19. 24, 25, and Isa. 60. 3, &c. But this *concorporation*, or being of the same body, was not to be brought about by enclosing the Gentiles with Israel, within the same enclosure of rites and ceremonies (for that enclosure was appointed to establish a separation and enmity) but by destroying the same: for, *in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love, Gal. 5. 6. They which are of faith, whether circumcised or not, the same are the children of Abraham, Gal. 3. 7.* 3dly. Because circumcision plainly shewed, that the blood of the New Testament was not yet shed, that the Messiah was not yet born of the seed of Abraham, or at least not yet cut off for the Salvation of his

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mystical body. But when the world was made to know, by the preaching of the Gospel, that these things were done; it was necessary, that what testified they were not yet done, should be abrogated; least any institution of God should be found to bear witness against the truth. To this purpose is that of *Paul Gal. 5. 2, 3, 4, behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing: for, I testify again to every man that is circumcised, that he is a debtor to do the whole law.* The meaning is; whoever submits to circumcision, as a necessary part of God's instituted worship, or as a mean of justification, thereby renounces Christ. 1st. Because he would have that sign to be still necessary, which testifieth, that every thing is not yet accomplished by Christ. 2dly. Because, as circumcision cannot be separated from the rest of the ceremonial law, to which it was as the porch, so he who submits to circumcision, thereby binds himself to the observance of the whole ceremonial law. But that is in effect to deny the coming of Christ, and the time of reformation and liberty. 3dly. Because, as the righteousness of man before God must either depend wholly on his own works, or wholly upon Christ, and these two cannot be conjoined, *Gal. 2. 21, and Gal. 3. 12, 18*; whoever seeks for righteousness in circumcision, as his own work, is fallen from the righteousness of Christ; and so, if he would obtain Salvation, it is necessary, that he keep the whole law: which being impossible for him to do, he knows, he is cut off from all hopes of Salvation.

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XXIII. But the abrogation of this rite of circumcision had its several degrees. It was first in a languishing state, then it was dead, and at last became pernicious. 1st. It began to languish at the circumcision of Christ, who, by submitting himself to the law for the elect, and solemnly testifying that subjection by taking upon him the symbol of circumcision, made it appear, that he was that singular seed
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of *Abraham*, whose future nativity circumcision was originally appointed to prefigure. From the time therefore, that he appeared, circumcision, which signified that he was to come, lost a great part of its signification. 2dly. It was further weakened, after Christ had, in the thirtieth year of his age, manifested himself to *Israel*, and was pointed out by *John*, as the lamb of God which taketh away the sins of the world, and was publickly owned by the Father as his beloved Son, to whom all were to hear and obey. For, then the Gospel of liberty and of the kingdom began to be preached, and baptism, a sign opposed to circumcision, was used, as a sacrament of initiation into a better covenant, whereby circumcision came to lose much of its dignity. 3dly. It began to die, at the death of Christ. For, when he was cut off from among his people, for the Salvation of the whole mystical body, and had sealed the New Testament by his blood, every thing relating to the future Messiah, which circumcision prefigured, and to which Christ by his own circumcision bound himself, was fulfilled. And thus the hand-writing, which was against Christ the surety, and against believers, was torn asunder in his cross, *Col.* 2. 14. 4thly. It came to be quite dead, after Christ, by his resurrection from the dead, had received from the Father a discharge, in witness that the fullest payment was made, and exhibited it to the view, as it were, of the whole world. Yet believers had so little knowledge of the liberty purchased for, and offered to them, that Peter himself wanted to be taught it by a heavenly vision, *Acts* 10. 28, 34, 35, 47. 5thly. It was not yet destructive, but so long as the church was not sufficiently instructed in her liberty, it might at times, to avoid giving offence to the weak, be prudently, yet freely used, not from a principle of conscience, but from the dictates of charity and prudence, least the Jews, who were too tenacious of their peculiar and paternal rites, should be alienated from the christian religion: just as *Timothy*

was circumcised, being the Son of a *Jewess*, *Acts* 16. 1, 3. 6thly. But after the nation of the Jews, on rejecting the Gospel, were cast off by God, and continued obstinately to insist on circumcision, as a necessary part of religion, nay of righteousness, and the church was sufficiently instructed in her own liberty, circumcision came to be destructive, as being a character of superstition and a badge of Jewish infidelity, and a renunciation of christian liberty, as we have shewn from *Gal.* 5. 2, 3.

The Jews, when converted to Christ, will renounce circumcision.

XXIV. 'Tis not now difficult to determine that question; namely whether the nation of the *Jews*, when they shall in the last times be fully converted to Christ, will religiously retain the circumcision of infants? Without any hesitation, I think, we are to answer this question in the negative, for the reasons just given. As they are such, as evince that not only the *Gentiles*, but also the *Jews*, were made free, under the liberty of the New Testament, from circumcision, which is the band of the whole yoke. And in every respect the reason of both ought to be altogether the same. Tho' the prebeminence of the *Jew* was formerly great, yet now he has none at all. None under Christ has wherein to glory: *Paul* accounted it as loss and dung, *Phil.* 3. 7, 8. In Christ there is no difference of *Jew* and *Greek*, of circumcision and uncircumcision: but Christ himself is all in all, *Col.* 3. 11, all prebeminence of whatever nation being totally removed. *Henceforth*, saith the Apostle, *2 Cor.* 5. 16, *know we no man after the flesh*, that is, we have no greater esteem for him on account of his pedigree in the Holy Fathers; yea, *tho' we have known Christ after the flesh*, that is, tho' we have looked upon our carnal relation to Christ, as any prerogative; yet now *henceforth know we him no more*; we now place all our happiness [not in that but] in our spiritual union with him by faith. And since God is now in no sense a respecter of persons, *Acts* 10. 34, we can never be allowed to have the faith of our

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Lord Jesus Christ the Lord of glory, with respect of persons, Jam. 2. 1: or, in the kingdom of Christ, to put a greater value on the descendants of Abraham, as such, than on Barbarians or Scythians, who have obtained like precious faith with us, 2 Pet. 1. 1: In a word the circumcision of the believing Israelites, in the last times, would be either a future privilege, or a burden and yoke. But can be neither: not the latter; because that would be repugnant to the liberty purchased by Christ, which, as is meet, should be exceeding glorious in that happy period: not the former; because the Gospel of the kingdom, hath removed all preheminance of one above another, hath made both one, Eph. 2. 14.

XXV. Yet I have heard of two arguments against this, which have the appearance of strength and but the appearance only. The one is taken from the New Testament, the other from the Old. From the New, that speech of James and the elders to Paul, *Acts 21. 21*, has been proposed to my consideration by a learned person: *and they are informed of thee, that thou teachest all the Jews, which are among the Gentiles, saying, that they ought not to circumcise their children, neither to walk after the customs.* But when this made a great commotion among those, who were zealous of the law, and yet believed in Christ, James authorised Paul to do such things, from which all might know, *that those things, whereof they were informed concerning him, were nothing, but that Paul himself also walked orderly, and kept the law, v. 24.* Paul complied with this advice. From this it might be concluded, that the true sense of Paul's doctrine was; that tho' the Gentiles, were not indeed, bound to circumcision, and the other ceremonies, yet the Jews, even after they embraced the faith of Christ, were to circumcise their children, and to walk after the customs; because Paul, at the persuasion of James, by this compliance removes

The opinion of James and Paul concerning circumcision.

from himself the suspicion of his teaching a contrary doctrine.

XXVI. But we are here to consider distinctly three things. 1st. The true doctrine of *Paul*. 2dly. The calumny invidiously fixed upon him. 3dly. The prudential advice suggested to him by *James* and the elders. Indeed *Paul*, who was an excellent preacher of christian liberty, set, both *Jews* and *Gentiles*, who had submitted to the Gospel, at liberty from the necessity of submitting to circumcision and the other ceremonies: for he proclaimed to all, that *circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God*, 1 Cor. 7. 19. And he compares the law to a tutor, under whose tuition the Old Testament church was placed, being then in a state of bondage: but, now the kingdom of heaven being set up in the world; he declares that the same church was come to age, which no longer standing in need of a tutor, was not again to be given up to bondage under those first elements of the world, Gal. 4. 1. Which certainly comprise both *Jews* and *Gentiles*. He every where published this privilege of the New Testament freely and openly. Nevertheless he was not against making some allowances for the weakness of the *Jewish* brethren, in the exercise of that liberty; in case there was not a Spirit of contention, nor an opinion of necessity and righteousness, in standing up for the practice of the ceremonies. Calumny put a quite different construction on this conduct; as if he acted thus to the reproach of the law, and taught apostasy from *Moses*, and did not agree, in this doctrinal point, who with others, maintained the christian faith. But the case was certainly the reverse: for, it is no reproach put upon the law, to teach, that Christ made satisfaction to it: any more than it is a reproach put upon a handwriting, that, on payment being made, it is cancelled. Nor is it any apostasy from *Moses*, to preach that Christ is the bestower of liberty, since *Moses* himself commanded

commanded him to be heard : nor did *Paul* disagree with the other Apostles ; because they also taught, according to the decree of the Synod of *Jerusalem*, an immunity from that yoke ; and *Paul*, in the exercise of that liberty, by no means disowned, that charity and prudence were to be regarded. Nevertheless the calumny gained ground ; and many of the brethren, who were not truly informed of the Apostle's doctrine, entertained groundless suspicions of him. Hence arose the advice, that he himself should openly perform some certain ceremonies : not in order to create any prejudice to that christian right and liberty, which he had preached ; but to shew publickly, that he had done nothing inconsiderately, which could give rise to any just indignation : that it was a vile calumny, by which he was defamed, as entertaining less reverent thoughts of *Moses*, and teaching the Jews a contempt of the law. With this advice the Apostle complies, not that he approved the violence of those zealots, but to wipe off a calumny, and to suit himself prudently and friendly to the weak. Thus, *unto the Jews he became as a Jew, that he might gain the Jews ; to them that are under the law, as under the law, that he might gain them that are under the law*, 1 Cor. 9. 20. These things being duely considered, it is evident, nothing can be concluded from this passage for the continuance of circumcision among the converted *Israelites*.

XXVII. From the Old Testament is objected *Ezek. 44. 9.* Where the Lord, describing the state of the church after the conversion of *Israel*, thus goes on ; *no stranger, uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary.* By which words, all who have a right to enter into the sanctuary, are required to have the circumcision both of flesh and heart. If the question was about uncircumcision in general, we might very plainly explain it of the depraved disposition of the unregenerate heart. Nay if the uncircumcision of the flesh was expressly

The uncircumcised in heart and flesh, what.

mentioned, nothing could hinder us from taking a prophetick expression, borrowed from the rites of the Old Testament, in a spiritual sense. But when the uncircumcision both of flesh and heart is distinctly mentioned, it seems altogether necessary, we should understand the one, certainly, spiritually, but the other literally.

XXVIII. In answer to this reasoning I offer the following considerations. 1st. That the whole context of *Ezekiel* concerning the building of a new temple, is mystical and allegorical, and is expressed by similitudes, borrowed from the Old Testament, all which, as is suitable to the state of the New Testament, are to be explained spiritually. 2dly. That tho' the uncircumcision of flesh and heart are distinct, yet they are both mystical. Surely uncircumcision mystically signifies any depraved disposition of man. Hence we read of *uncircumcised lips*, *Exod.* 6. 12, and *ears*, *Jer.* 6. 10, *Acts* 7. 51. Nay, any impurity, even of those fruits, which God had forbid to be eaten, is called uncircumcision, † *Lev.* 19. 23. The uncircumcision therefore of the heart, in the mystical language of *Ezekiel*, signifies the impurity of the heart and inward affections; the uncircumcision of the flesh, the impurity of the outward actions, performed by the body, according to the distinction of *Paul*, *2 Cor.* 7. 1. Both kinds of impurity are to be laid aside by him, who would be reckoned to belong to the communion of the people of God. *Who shall ascend into the hill of the Jehovah? And who shall stand in his holy place? He that hath clean hands*

† The words are, *and when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years, it shall be as uncircumcised unto you, it shall not be eaten of.* The meaning in general is, it shall be unclean, and not to be eaten of, but cast away, and counted abominable, as the foreskins were.

and a pure heart, *Pf.* 24. 3, 4. But we are especially to take notice, that the discourse here is not concerning the *Israelites*, but concerning the strangers, who were to be admitted into the sanctuary: They certainly, shall have their proper place in this new temple, *Iſa.* 56. 6, 7; and not have reason to complain; *Jehozab* hath utterly separated me from his people, v. 3. But to impose upon them, in the latter days, the necessity of circumcision, from which they were free, all the intermediate time. is, as has been shewn, diametrically opposite to the doctrine of the Apostles.

C H A P IX.

Of the Passover.

I. **T**H E whole doctrine of the PASSOVER has been learnedly and copiously, above what can well be expressed, unfolded by the very laborious *Samuel Bochart, Hierozoic. lib: 2. c. 50.* But because that most excellent and invaluable book is rarely to be found in the hands of the youth, under our tuition, we have thought proper in this chapter, to exhibit, what he has handled at large, in a compendious way. Yet in such a manner, as to follow at times our own judgment, and now and then interperse what observations we have made from other authors. We will therefore briefly run over these seven particulars. I. The appellation of the passover. II. Its time. III. Its place. IV. Its ministers. V. Its guests. VI. Its rites. VII. Its mystery.

The summary of what is to be said.

II. The NAME PASCHA is Chaldee, as *Philo* justly observes. In Hebrew it is called פֶּסַח, *Pesach*, by the antients *Phase* and *Phasec*. The root פֶּסַח signifies to passover. *Josephus* renders it *παρὰθρον*: *Philo*, *παθέρων*. Just as there were also sacrifices called for passage at *Lacedemon*,

Pass signification of.

Lacedemon, that is, for the happy progress of an expedition. But it is thus called, *Pascha*, because God, while he slew the first born of the *Egyptians*, passed over the doors of the *Israelites*, on seeing the posts thereof sprinkled with the blood of the lamb. *Exod.* 12. 13. Thus *Isa.* 31. 5, God delivers *Jerusalem*, by passing over it, while he takes due vengeance on other people. But the term *Pascha* is of various acceptations, denoting. 1st. The passing over of the angel, who, while he smote the first-born of the *Egyptians*, passed over the houses of the *Israelites*. 2dly. The lamb, which was slain in memory of this deliverance, *Exod.* 12. 21, kill the passover; *Luke.* 22. 7, then came the day of unleavened bread, when the passover must be killed. 3dly. The sacrifices then usually offered to God along with the lamb, *Deut.* 16. 2. Thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd. 4thly. The festival days, on which these things were solemnized, *Luke* 22. 1, now the feast of unleavened bread drew nigh, which is called the passover. Seeing Christ our Lord suffered at that time, hence some of the ancients, who were not acquainted with Hebrew literature, derived the name, *Pascha* from the Greek *πασχα*, I suffer.

The pas-
chal
month.

Abib.

III. The TIME is expressly specified, *Lev.* 23. 5, in the fourteenth day of the first month, at even (between the two evenings) is the Lord's passover. Where observe (1). The month. (2). The day. (3). The hour or time of the day. The MONTH, *Abib* is mentioned *Exod.* 13. 4: else where called *Nisan*, *Neb.* 2. 1. *Est.* 3. 7. אֲבִיב, *Abib* signifies in Hebrew an ear of corn, as yet fresh or green. Hence was the name of the month; because in those warmer countries, and especially in *Judea*, in that month, which answers partly to our March, partly to our April, the standing corn necessary for the support of life, are, according to *Philo*, beginning to ripen; and at that time, the *Israelites* began to put the sickle to the standing corn, *Deut.* 16. 9, and on the second day of the

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the Paschal solemnity, they offered to God a handful of the first fruits. But why the same month is in *Chaldee* called נִסָּן, *Nisan*, is not so evident. A great Or Nisan. man conjectures, it ought to be written *Nisfan* as is done by *Josephus*; or the *dagesch* struck out of the latter נ to be made up by a long vowel; as נִסָּן, *Nisfan* is often put for נִסָּן, *Nisfan*, that is, *standards*. And thus the appellation *Nisan* is very properly taken from the war-like ensigns or standards, with which, in that month, they first took the field. And this very time the Jews understand to be intended, 2 *Sam.* 11. 1, *and it came to pass, that after the year was expired, at the time when Kings go forth to battle.* For a like reason, the two former spring months were called by the *Bithynians* Στρατιος and Ἀπρις, as by the Romans MARTIUS from *Mars*. But this month is called the *first*; namely, of the sacred or ecclesiastical year, from the exodus out of Egypt; being otherwise the seventh of the civil year, whose beginning was about Autumn, and whose first month was called *Tisri*. And there was the express command of God for this, *Exod.* 12. 2, *this month, namely Abib, compare Exod.* 13. 4, *shall be unto you the beginning of months, it shall be the first month of the year to you.*

First month of the sacred year.

IV. The DAY of this first month, set a part for the passover, was the fourteenth. The HOURS, or time of the day, was *between the two evenings*; the one of which was a little past noon, when the sun began to descend, the other a little before the setting of the sun. Not only the *Hebrews* distinguished their evenings in this manner, as may be seen in *Buxtorf's* lexicon under the word, ערב; but also some of the *Greeks*, according to the testimony of *Eustathius*, *ad lib.* 17. *Odyss.* *According to the ancients the evening is twofold: for, the late evening, according to them, is the latter part of the evening towards sun-set: the other the early evening, the first of the evening, following just upon noon.* See also *Hesychius* under the word Δείπνον. Within the compass therefore of that time, in which the sun begins

The 14th day between the two evenings.

begins to decline, and in which he sets, the passover was to be slain and roasted, that it might be eaten on the beginning of the fifteenth day, which was at sun set. *Josephus* says, that the Paschal lambs were killed, *from the ninth hour till the eleventh*, that is, from three in the afternoon till five *Ebr. Jud. lib. 7. c. 17.*

The place
of killing
the pass-
over.

V. As to the PLACE; the passover was celebrated the first time in *Egypt*, *Exod. 12. 21*; then in the wilderness of *Sinai*, *Numb. 9. 5.* And in *Egypt*, indeed, every one slew it in his own house, as there was no altar, no place set apart for God's service. But after the *Exodus*, none were allowed to kill the passover any where, but in the place, which God had chosen: as is expressly enjoined, *Deut. 16. 5.* But that place was not *Jerusalem* only, after *Salomon* built the temple there, but also the very court of the temple, where they usually killed the other sacrifices. For God placed his name, and caused it to dwell not so much in the whole city, as in the temple. The *Jews* all agree in this: *they kill the passover as they do other sacrifices, only in the court of the temple*, says *Maimonides, lib. de Pasch. c. 1. Sect. 3.* And a very learned English author has shewn, that this is confessedly the opinion of the *Keraites* or scripturarian doctors of the *Jews*.

Whether
the pass-
over was
a real
sacrifice.

VI. And the reason is obvious: for every one knows, it was not allowed to kill the sacrifices but in the court of the temple. But that the PASSOVER was a real SACRIFICE, is evident from the following arguments. 1st. Because the scripture in express words calls it a sacrifice, *Exod. 12. 27, it is the sacrifice of Jehovah's passover*. Tho' this word, in other places, denotes any feast whatever, made up of slain animals, as *Prov. 17. 1.* yet that it is here to be taken in its most common and sacred sense, we gather from this; because *זבח*, the paschal sacrifice, was a type of that most real sacrifice of Christ, concerning which, *Paul* says, *1 Cor. 5. 7, Christ our passover*

passover ^{ἡ θύη}, is sacrificed for us. *Josephus* and *Philo* likewise every where call the paschal lambs, ^{θυσίαι} or ^{θύματα}, that is, according to the interpretation of *Ruffinus*, *hostie*, *sacrifices*. 2dly. Because the persons, celebrating the passover, are said to *offer the offering to Jehovah*, *Numb.* 9. 7, 13. 3dly. Because the blood of the paschal lamb, as of a true sacrifice, was offered to the Lord. Which may be gathered from the words of *Moses*, *Exod.* 23. 18, *thou shalt not offer the blood of my SACRIFICE with leavened bread, neither shall the fat of my SACRIFICE remain until the morning*; of my sacrifice, that is, of my passover, as even *Orkelos* has it *the blood of my sacrifice*, and *Jonathan*, *the blood of the libation of my passover*. Add a parallel passage, *Exod.* 24. 25, *thou shalt not offer the blood of my sacrifice with leaven, neither shall the SACRIFICE OF THE FEAST OF PASSOVER be left unto the morning*. 4thly. Because the blood of the paschal lamb was sprinkled as well as the blood of the other sacrifices. In 2 *Chron.* 30. 16, speaking of the passover, it is said, that the Priests sprinkled the blood, which they received from the hands of the *Levites*: also *chap.* 35. 11, *and they killed the passover, and the Priests sprinkled the blood from their hands*. And none is ignorant, that this belongs to a sacrifice. *Maimonides* observes well on this occasion, that the sprinkling is of great importance, as being the foundation of the offering. And *Peter* alluding to this, says, that we are elected, *unto sprinkling of the blood of Jesus Christ*, 1 *Pet.* 1. 2. As therefore we have a more clear representation of the sacrifice of Christ in the passover, besides so many arguments, it is plain, we are by all means to assert, that the passover was a true sacrifice. And if so, it could not be properly killed any where, but in the court of the temple.

VII. The straitness of time and place is in vain Nor could objected: as if it was not possible, within the compass the straitness of the two evenings, to present and offer at one altar, time and place him- so many thousand lambs. Concerning the prodigious place him- number

der the
passover
being
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the court
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temple,
see Jose-
phus de
Bell. Jud.
lib. 7. c. 7

number of these, see an extraordinary history or fable in *Lightfoot* on *John* 12. 12. For, that the court of the temple was very extensive appears from the twenty two thousand oxen, and a hundred and twenty thousand sheep, which *Solomon* offered there at the dedication of the temple, 1 *Kings* 8. 63, and the sacrifices without number offered by the rest of the people, 2 *Chron.* 5. 6: moreover, there were very many and expeditious Priests at leisure, for four hours, if circumstances so required, to be employed in offering these lambs. And those very persons, who tell us, there was such a prodigious number of paschal lambs, at the same time tell us, that the number could not be ascertained, but by the calculation made by the priests, who offered in the court.

The min-
isters.
The com-
mon peo-
ple allow-
ed to kill
that and
other
sacri-
fices.

VIII. The MINISTERS here were (1) The common people. (2) The Levites. (3) The priests. It belonged to the COMMON PEOPLE not only to bring the paschal sacrifices to the priests, but also, if they pleased, to kill them. Which *Philo*, after the manner of Orators, exaggerates, when he writes, *lib. de decalogo: that at the feast of the passover every one indiscriminately sacrificed, the law granting, on one extraordinary day once a year, the office of priest to the whole people, to offer sacrifices for themselves.* God himself seems to have granted that privilege to all the people, *Exod.* 12. 6, and the whole assembly of the congregation of Israel shall kill it. Nor was this peculiar to the passover, as *Philo* speaks, but allowed to the common people in the case of any other sacrifice, namely to kill the sacrifices, even the most holy, whether for themselves, for private persons, or for the whole congregation; as *Maimonides* has more accurately observed than *Philo*, *de Ingress. Sacred. in Sanct.* c. 9. §. 14: and the thing is clear from scripture. See concerning the burnt-offering, *Lev.* 1. 3, 4, 5: concerning the peace-offering, *Lev.* 3. 2: and concerning the sin-offering, *Lev.* 4. 24.

IX. But

IX. But when private persons did not choose to kill the passover, or were not allowed on account of uncleanness, the LEVITES were substituted for this work, in their room, because they were more skilful and expeditious. We have an example, 2 Chron. 30. 17, *for, there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers, for every one that was not clean, to sanctify them unto the Lord.* Similar to this is the passage Ezr. 6. 20.

Yet the Levites at times substituted for them.

X. The business of the PRIESTS was to sprinkle at the altar the blood received from the common people or the Levites, as we have already shewn from 2 Chron. 30. 16 and 35. 11. They also alone burnt the fat on the altar, as the Jews constantly assert. Instead of all others let us only hear *Maimonides, de pascha, c. 1. §. 14.* Who, after he had described a long circle of priests around the altar, with basons of gold and silver, adds, when any of them had killed the passover, the blood was received in a bason by the next priest, who was to deliver it to a second, and so on, till it came to the priest next the altar, who poured it out at once at the bottom of the altar, and returned the bason empty, which he had received full. After the blood was poured out, as he says else where, 5. 6, they strip the paschal lamb of his skin, and opening his belly take out the fat on the inwards and burn it leisurely as in every sacrifice. Which they might do, during the whole night, till the morning dawn. Which is a further confirmation, that the passover was a true sacrifice.

The business of the Priests was to sprinkle the blood and burn the fat.

XI. As to the GUESTS; they were, in the first place all true born *Israelites*, if they were not excluded by legal uncleanness. For, *Exod. 12. 6, 47, all the congregation of Israel* is commanded to solemnize the passover. And then the Proselytes, who *were circumcised and became Jews, Est. 8. 17*: whether they were bond-men born in the house, or bought with money, or mercenary, or inmates of the land

The guests. All who were circumcised and not unclean.

of

of *Canaan*, subject to no bondage, or in fine, those, whom they called Profelytes of righteousness, who upon being circumcised also, had a right to eat the passover, *Exod. 12. 48*, and when a stranger shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one, that is born in the land: for, no uncircumcised person shall eat thereof.

Also wo-
men.

XII. It is a question, whether women were likewise excluded by the same law, that the uncircumcised were; especially as the law commanded the males only to repair to the three festivals, *Exod. 23. 17*; and *24. 23. Deut. 16. 16*. It would seem, they were not. 1st. Because women cannot be numbered among the uncircumcised, nor accounted as such, for circumcision, did not belong to them, but they were reckoned along with their circumcised parents, or husbands. 2dly. Because all the congregation of *Israel*, as we have just shewn, is commanded to celebrate the passover. But the women make a part of this congregation. *Deut. 29. 11*. 3dly. That the women together with the men celebrated these solemn festivals, appears from the example of *Elkanah*, who yearly carried with him his two wives, with his Sons and daughters, to *Shiloh* to the solemn festivals, *1 Sam. 1. 3, 4*. Joseph also and the holy virgin repaired yearly to Jerusalem to the feast of the passover, *Luke 2. 41*. From which it appears, that the same thing may be concluded concerning all the pious women in those times. 4thly. From a parity of reason: because in other eucharistical sacrifices, or *זבחי שלום* peace-offerings, women also had their portion: thus *Elkanah* gave to his wife *Perinnah*, and to all her Sons and daughters, parts of the sacrifice; but to *Hannah*, whom he loved, a worthy a double portion, *1 Sam. 1. 4, 5*. When *David* likewise offered eucharistical sacrifices, he dealt out a part of them to all *Israel*, as well to the women as men, *2 Sam. 6. 18*. And the daughters of the priests ate of the sacred food;

food; *Numb.* 18. 11, 19. And why may we not suppose, that women also partook of the passover, which was a kind of eucharistical sacrifice, or peace-offering? 5thly. We add the testimony of *Maimonides*, who says, that women were not only admitted to the paschal feasts, but also at times there was a company, which consisted only of women, *de Pasch. c. 2. §. 5.*

XIII. We must not, however, omit here the observation of the Rabbins, who distinguish between the command concerning the passover, and concerning the not eating leavened bread. They say, that all were absolutely bound to this last, females, as well as males. This law, not to eat leavened bread, *Exod.* 13. 3. is, say they, *at every time and in every place, equally binding on males and females.* See *Hottinger. jus. Hebr. Sect. 4. §. 22.* But the command concerning women's appearing at *Jerusalem* to keep the passover is no where to be found in express terms. Hence it is said in *Talm. Hierosel. Tract. Kiddushin, fol. 61. col. 3, the passover of women is a discretionary thing.* But those women, who were led by a zeal for religion, were accustomed to present themselves before God, in order to partake of this sacrifice, *Lightfoot. ad. Luc. 2. 43.*

XIV. The guests, who partook of the paschal lamb, are commanded to meet, by houses, or families, *Exod.* 12. 3, *they shall take to them every man a lamb, according to the house of their Father's, a lamb for an house.* But if a house had not a number sufficient to consume a lamb, the neighbours were to be called in, till a just number was made up, *v. 4.* The Jewish masters took care, that the number of guests should not be under ten, nor above twenty. Which *Jonathan's* paraphrase on *Exod.* 12. 4, and *Josephus. de Bell. Jud. lib. 17. c. 7,* observe. In those companies or Societies, called *exodians* by *Josephus*, by the Hebrews, חבורה, men and women sat down together, old men, and young, whole and sick, masters and servants;

But their
passover
was dis-
cretio-
nary.

The num-
ber of the
guests.

in fine, every Jew, that could eat a morsel of flesh, not excluding even young children.

The unclean excluded.

XV. They, who were legally unclean, whether by touching a dead body, or by a leprosy, or whose seed went from them, or by any other accident, and women in their monthly courses, were debarred from the passover, *Numb.* 9. 6. Persons thus polluted, till the time for their purification was elapsed, were not permitted to taste the flesh either of the paschal lamb, or of any peace-offering, under pain of being cut off, *Lev.* 22. 3, &c. And therefore the Jews, being to eat the passover, would not enter the judgment hall, lest they should be polluted, *John.* 18. 28. But, under king *Hezekiah*, many tribes of *Israel* broke this law, for a great part of them had not sanctified themselves as they ought. Yet God, being appeased upon the prayer of the pious king, forgave those who were truly, converted, *2 Chron.* 30. 17. &c.

For whom the second passover was instituted, to which persons on a journey were bound.

XVI. But lest they who were unclean, at the time of that passover, should be deprived of such an excellent sacrament, for a whole year, a second passover was, at God's command, appointed for them in the second month; on which a person on a journey afar off, was bound to attend, if he was not able to come to *Jerusalem*, at the stated time of the passover, *Numb.* 9. 10, 11. The Jewish masters fix † a journey afar off, at fifteen miles without the walls of *Jerusalem*; so that a person, at that distance from the city on the fourteenth day of the month, might lawfully

† *Ainsworth* makes the following remark upon this. The Hebrew of this word *afar off* hath extraordinary pricks over it for special consideration. Hereby the Lord might signify, that we Gentiles who were unclean, even dead in trespasses, and sins, and *afar off*, *Eph.* 2. 1, 13, should be made nigh by the blood of Christ, and so partakers of him, the second passover, who now is *journeying for us.* *1. Cor.* 5. 7.

keep the second passover. But why should he not rather set out on the preceeding day, in order to be at the feast, and not suffer himself to be straitned in time? For, if any one, who set out on a journey, was retarded by the invincible slowness of his beasts, or by a disorder in his feet, or any accident of the like nature, such a person was not accounted to be on a journey afar off, but to be *עוֹרֵר*, *detained by force*. *Philo* therefore, *de. vita. Mosi*, lib. 3, seems to have better understood the meaning of this law, when he applies the following things to those, *who, on account of a journey afar off, are hindered from sacrificing with the rest of the nation*. For, says he, *they who travel, and live, in other parts of the world, are not guilty of any sin, for which they are deprived of the common honour with the rest*. Especially, as one country cannot contain so populous a nation, but is obliged to send out colonies into many places. Concerning this second passover, of the unclean, there are fine things in *Selden*, *de, Sycedriis*, lib. 2. c. 1.

XVII. In the RITES prescribed by *Moses*, there are five things to be observed. (1). The appointment of the paschal lamb. (2). The preparation. (3). The slaying. (4). The roasting. (5). The eating of it. The rites

XVIII. The paschal beast was to be *עֵז*, a small cattle or beast, a lamb or kid, *Exod.* 12. 3: for, that name is common to both, *Deut.* 14. 4, ye shall eat a small beast, of sheep, and of goats: thus also, *Exod.* 12. 5, it is emphatically added, ye shall take it out from the sheep, or from the goats. However it is probable, that the pious used this liberty, in such a manner, that they more frequently offered a lamb, as a more acceptable sacrifice to God, because, in sheep there is a greater degree of meekness, docility, and innocence. And therefore it is, that though Christ, is in so many different places, proposed to us, under the type of a lamb, yet we never once observe, that he is pointed out, under the denomination of a kid. The paschal beast, a lamb or kid.

therefore, *Theoderet, Quæst. 24, in Exod.* seems not to have given a bad explication of the meaning of the Law-giver: *that he who has a sheep, should offer it; but he who has none, should offer a kid.*

Not an ox XIX. We are not to think, that oxen were made use of in the paschal sacrifice, strictly so called; tho' in scripture; even they are called by the name of the *Passover*: as *Deut. 16. 2, thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock, and the herd*; and *2 Chron. 35. 8, they gave unto the Priests for the passover-offerings two thousand and six hundred small cattle, and three hundred oxen*: and again *v. 9. they gave unto the Levites, for passover-offerings, five thousand small cattle, and five hundred oxen.* The appellation *passover*, when it comprehends oxen, is taken in a larger sense, and then denotes those peace-offerings, which were killed at the *passover* festival, in order to feast on them with joy, before Jehovah. Thus, in the solemn *passover* under king *Hezekiah*, *they did eat throughout the feast, seven days, offering peace-offerings, 2 Chron. 30. 22.* To this also, it seems, we should apply, what *John* relates, *John 18. 28, that the Jews would not enter the judgment hall, lest they should be defiled; but that they might eat the passover*: not, certainly the paschal lamb, which they had eaten, at the same time that Christ did, the day before; but the sacrifices, that were usually offered, for the seven days of the feast, which were hence also called *Passovers*. We therefore infer, that the sacrifice appropriated to the *passover*, consisted of a lamb, or a kid only.

There- XX. The Law-giver requires three things, in the
quisites of lamb, or kid, to be offered; that it be sound, a male,
the pas- and of the first year, *Exod. 12. 5.* To be sound signi-
chal sacri- fies, to be without defect, and blemish, *Lev. 22. 19.*
fice, 20, 21. The blemishes in a sacrifice are described at
large, *v. 22.* God would have a male, because the
more excellent things are to be offered to him; but
a male is more excellent than a female, *Mal. 1. 14.*

In fine, it was to be *בן שנה*, *the Son of a year*, or of the first year. By which expression is not meant a lamb, come to, but short of his 1st, year. For every beast was, from its eighth day, pure, or fit for sacrifice, *Exod. 22. 30: Lev. 22. 27*. From the eighth day therefore, if we regard this general law, a lamb might be offered, till it compleated its first year. After which the Jewish masters exclude it from sacrifice. Yet to me it seems more natural, by a lamb of the first year, to understand that which is almost a year old, at which time it is come to its proper size, and its most grateful relish. Nor can I imagine that the ancient believers were so minutely nice, in calculating the time, that they accounted their lambs prophane, directly on the commencement of the second year; or that they set down the nativity of their cattle, in journals, lest they should mistake in a minute.

XXI. The PREPARATION of the paschal lamb, It was to be set apart four days before killing. consisted in the keeping it up, or setting it apart, which was done, on the tenth day, and continued until the fourteenth, on which it was to be killed. *Exod. 12. 3*. The Jews give the following reasons for this command. 1st. Lest they should forget it, if they delayed it, and took no care about it, till the very moment of their departure, since they would then be hurried with a variety of business. 2dly. That they might more exactly observe, whether the lamb had any blemish. 3dly. That they might have an opportunity, from the sight of the lamb, to converse together concerning their redemption out of *Egypt*. 4thly. That they might have time to prepare themselves for keeping the approaching solemnity.

XXII. The KILLING of the lamb, followed upon The manner of its separation. *Exod. 12, 6. And the whole congregation of the children of Israel shall kill it.* The blood killing it. was to be received in a bason, and a bunch of hyssop, to be dipt therein, with which they were to strike, or

spinkle the lintel, and the two side-posts of the house, v, 22. The lintel, I say, not the threshold, least those that passed, should trample under foot the sacred blood, which was instead, both of a sacrifice, and a sacrament. For, why should not true religion have the same effect on them, that superstition had on the people of *Ashdod*, who, for a long time, would not tread on the threshold of their temple, after *Dagon* had fallen on his face upon it? 1 *Sam.* 5. 5, God himself shews the reason of this sprinkling, *Exod.* 12. 13, *and the blood shall be to you, for a token upon the houses, where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you, to destroy you, when I smite the land of Egypt.* Not that there was any natural efficacy in the blood of the lamb, or that God stood in need of a sign, to distinguish his own people: 2. *Tim.* 2. 19. But this sign was given to the *Hebrews*, that thereby, they might be confirmed and assured of their deliverance, *Heb.* 11. 28, *through faith, Moses kept the passover, and the sprinkling of blood, lest he, that destroyed the first-born, should touch them.*

Reading
it.

XXIII. God gave a command about ROASTING it, *Exod.* 12. 9, *eat not of it raw, nor sodden at all with water, but roast with fire.* First, God forbids the eating it *raw*. Not that this is to be understood of what is quite raw: for, the *Israelites* knew this of themselves. They were not so voracious, as usually to feed on flesh, altogether undressed. It is therefore meant of that, which is not sodden, or roasted *enough*, as the Jewish masters well explain it. For, in that great hurry, with which the first passover was enforced, and in so great a number of paschal lambs, it might easily happen, that some of them might be only half done, or scorched, unless the law-giver had provided against it, by an express command. A thing not without its mystery, as we shall presently see. But it was not sufficient to have the lamb perfectly done, unless also done in that manner, which God prescribed,

prescribed, namely, *roasted*, not *boiled*. This was quite otherwise, than in the other peace-offerings, whose flesh was customarily boiled, in order to be eaten, both by the people and the priests, even at the paschal solemnity. Wherefore 2 Chron. 35. 13, these things are accurately distinguished: *and they roasted the passover with fire, according to the ordinance, but the other holy offerings, sod they in pots, and in caldrons, and in tans*. Where observe, that in both cases the word *בשל* is used, to shew, that it is applied both to boiling and roasting, according to the nature of the subject.

XXIV. The roasting is followed by the Eating it in Egypt. EATING it. Where first, we are to observe the dress or attire of those, who were to eat it, which they were to do, with their loins girded, their shoes on their feet, and their staff in their hand, *Exod. 12 11*: which is the dress of travellers, and of those, who undertake something laborious. For, the garments of the orientals, being long and flowing, and generally ungirded, were to be tucked up, when either they addressed themselves to a journey, or some laborious work, that they might be no impediment to them. 2 Kings 4. 29. And a *person girded*, does not seldom denote an *industrious person*, whom the *Greeks* call *ἐργασίαν*, a man well girded, and the *Hebrews* *גִּירָד*. And none is ignorant, that a *staff* is proper for a Having a staff. journey, as travellers are thereby supported in dangerous places, and defend themselves with it against aggressors and wild beasts; see *Gen. 32. 10. Mark 5. 8*. Nor was the rod of *Moses*, which is so celebrated, any thing but a traveller's staff, *Exod. 4. 2*.

XXV. Their being commanded to eat the pass-over, with *shoes on their feet*, seems to be to the same purpose. For it is probable, while the *Israelites* where in *Egypt*, they were generally without shoes; at least they did not use them daily, during their severe bondage. As in the flourishing state of the And shod. Jews,

Jews, we have examples of persons being unshod, even in *Judea*. As this want of shoes, was less hazardous to the *Israelites* in *Egypt*, God was pleased to provide them with shoes, when they were now to undertake a tedious, hard, and rough journey: In other cases, ones being bare-footed, was a sign of submission and devotion, *Ezra*. 3. 5. Hence that saying of the Pythagoric school, *do thy religious worship and adoration bare-footed*. And *Berenice*, the sister of king *Agrippa*, came bare-footed before the tribunal, to prefer her suit to *Flerus*, who exercised great cruelties, against the Jews, *Joseph. de Bell. Jud. lib. 2 c. 15*: This putting-on of shoes, was not therefore a part of religious worship, but a symbol of their approaching journey.

Why the
Ethio-
pians,
when they
entered
their
temple,
were
unshod.

XXVI. We shall not grudge to subjoin, because of the affinity of the subject, what *Zaba Zago*, relates, in *Damianus a Gees*, concerning the manners of the *Ethiopians*. He affirms, they cannot enter their churches, but unshod. Because, says he, the *Ethiopic* churches are not like that country, where the people of *Israel* ate the paschal lamb, on their departure out of *Egypt*, in which place God commanded them to eat it with shoes on their feet, and their loins girded, on account of the defilement of the country; but are like mount *Sinai*, where God spoke to *Moses*, saying, *Moses, Moses, put off thy shoes, from off thy feet, for the place whereon thou standest is holy ground*. And this mount *Sinai* is the parent, from which our churches have derived their origin; just as the Apostles from the prophets, and the New Testament, from the Old. Thus far he: but the observation appears to me, to be idle and silly: like those to which the easterns are too much addicted.

The pass-
over to be
eaten with
unleavened
bread,
and bitter
herbs.

XXVII. But to return from this digression: Moreover, *Genes. 18*, is pleaded to command them to eat the passover, with unleavened bread, and bitter herbs. *Justin* relates, that, among the
Romans,

Romans, the *Flamen Dialis*, or priest of *Jupiter* was forbid the use of leaven. in *Quæst. Roman.* Because as leaven arises from a state of corruption, so also when it is mixed, it corrupts the lump. Nor was only the paschal lamb to be eaten, with unleavened bread, but God commanded the *Israelites*, to abstain from leaven, for whole seven days, *Exod.* 12 15. Since the five intermediate days of these seven, were working-days, God ordered the first and last to be accounted festival: for, as on the first they were set at liberty, from such a hard and grievous bondage, so on the seventh, the redden swallowed up *Pha-* and all his host. And this divine institution was served to perpetuate the memory of both these among his people. But of what sort these bitter herbs were, we are neither much inclined to enquire, nor is it of great importance. Whoever would know the opinions of the Jewish masters on this head, may consult our great author (*Eckart*). We hasten to other matters.

XXVIII. God also forbid them, to break so much as a bone of the paschal lamb, *Exod.* 18 46. *Numb.* 9. 12. This law seems likewise to have a reference to their being commanded to eat it in haste; for they who are in hurry dont spend time in breaking and taking the marrow out of the bones. But a mystery also lay concealed in this law, of which presently.

XXIX. There was another law, not to leave any of the flesh of the lamb until the morning, but to burn what remained thereof, *Exod.* 12 10. Of this kind, were the laws, in all sacred feasts, see *Exod.* 16. 19: *Lev.* 7. 15, and *Lev.* 22. 30, excepting only the flesh of the offering of a vow, or a voluntary offering, *Lev.* 7. 16, 17. The design of these laws, was to preserve the sacred food, from corruption, and from being put to profane uses. In the lamb, they were to take special care, that its remains should neither hinder nor clog the *Israelites*, who were now to depart; nor yield matter of decision to the *Egyptians*

Not allow
able to
break a
bone of it.

None of
it to be
left until
the mor-
ning.

nor become a prey to dogs. And perhaps also to prevent their becoming an object of idolatry, as the brazen serpent was.

That
night not
to go out
of their
houses.

XXX. Moreover, God commanded, that none should go out at the door of his house, until the morning, *Exod.* 12. 22; least they should meet with the destroying angel, who, indeed, could have distinguished the *Israelites*, even out of their houses; but they were to be taught, that their safety consisted in keeping themselves, as it were, under the protection of the blood of the lamb, with which they had sprinkled the posts of their doors. If they had rejected this sacrament of their security, they would thereby have also rendered themselves unworthy of the grace, that was represented by that sign.

It was to
be wholly
consumed
in one
house.

XXXI. In fine, it was ordained to be eaten, in one house, and rose of the flesh to be carried out, *Exod.* 12. 46. This law seems to be joined with, *v.* 4, in which those families, which were too small, as not to be able to eat a whole lamb, are commanded to join with their neighbouring families. But here lest any should think, that the lamb could be halved, and one half carried out to the absent family, the law directs, two families joining together, to eat the lamb in one house, and carry none of its flesh abroad. Because so salutary a victim, could not be divided: and nothing but an entire lamb, in every house, could rescue that house, from the imminent destruction.

Some of
these rites
perpetual,
and eating
the lamb,
with unleavened
bread, and
bitter herbs,
without
breaking a
bone, &c:
others
again were
used only
once, and
no where
else but
in Egypt.

XXXII. But we are to observe, that some of those ceremonies, were perpetual; as the killing, roasting, perpetual, and eating the lamb, with unleavened bread, and bitter herbs, without breaking a bone, &c: others again were used only once, and no where else but in Egypt. To this may we reckon. 1st. The law concerning the keeping up the lamb for the space of four days, before it was to be killed. God would have this done in Egypt, lest the *Israelites*, when among their enraged enemies, should not have lambs, if they were obliged to look out for them, only at the very

very last: but in *Judea* they had nothing to fear of this kind: and it would have been no easy matter for those, who came a great way to the city, to provide themselves precisely at that time, as the greatest part, did not come till the preparation for the feast, or at most, the day before, and then purchased from those who usually exposed lambs to sale in the temple. *John* 2. 13, 14. It also appears, from the history of Christ's last passover, that the disciples asked their master, only on the first day of unleavened bread, *where wilt thou that we go and prepare, that thou mayest eat the passover?* *Mark* 14. 12. Consequently they had not kept up a lamb four days before.

2dly. The law concerning striking the lintel, and side-posts with the blood of the lamb: because the reason which God gave for this command, could only respect *Egypt*, *Exod.* 12 12. 13. And from 2 *Chron.* 30. 15, 16, and *chap.* 35. 5, 6, 10, 11, we learn, that in *Judea*, the paschal lambs were killed in the court of the temple, and there their blood was poured out. Nor does it appear that any part of this blood was carried into private houses, to be sprinkled on their door-posts.

3dly. The law concerning the eating the passover, with their loins girded, with shoes on their feet, a staff in their hands, and with haste. Because these things had a respect to that long and tedious journey, they were in a few hours to take: but after they had performed that journey, they ate it quietly and ungirded, not standing, but sitting, not in haste, but at leisure; as is plain from the example of Christ, who sat down on a couch, in an upper room with his Disciples.

4thly. The law not to stir abroad out of their houses, lest they should meet the destroying angel: as in like manner appears from the example of Christ, and his disciples, who, in that very night, in which they kept the passover, repaired to the mount of Olives, *Mat.* 26. 30.

XXXIII. It

Two benefits shadowed forth by the passover.

XXXIII. It now remains, that we explain, and briefly shew, the MYSTERY of the passover, and to what all this pomp of ceremonies tended. And in general, it is, certain, that two benefits were shadowed forth thereby; the one temporary, and peculiar to the people of *Israel*; the other eternal, and common to all true believers in Christ. On the former we shall cursorily hint a few things: on the latter be more distinct and explicite.

One of them peculiar to the Israelites.

XXXIV. And. 1st. The very name *Pascha*, which, as we have said, signifies a passing over, reminded the Israelites of the angel, who passed over their houses, without touching them, in that night, in which he fell on the *Egyptians*, in such a manner, that not a house was free from the slaughter, *Exod. 12. 30.* 2dly. The bitter herbs, with which they were to eat the lamb, signified, the *bitter life* they had led in *Egypt*, *under hard bondage, in mortar, and in brick, Exod. 1. 14*, so that they justly might cry out, as they afterwards did in the Babylonish captivity, *Lam. 3. 15*, that they *were filled with bitterness, and made drunken with wormwood*. This they testified in the passover, saying to each other, as *Maimonides de Pasch. c. 2. §. 40*, relates, *we have eaten that bitter thing, because the Egyptians embittered the life of our Fathers in Egypt, as it is written, Exod. 1. 14.* 3dly. The unleavened bread also, which was but little grateful to the palate, was eaten for the same end. Wherefore the master of the family, when he distributed the pieces of it to his domesticks, addressed them thus: *this is the bread of affliction, which our Fathers did eat in the land of Egypt*, in the very words of *Moses, Deut. 16. 3.* They therefore set down the unleavened bread only in pieces, because not whole, but pieces of bread are given to the poor. 4thly. Most of the other rites signified to the *Israelites*, that, being now called to liberty by God, they were as soon as possible to betake themselves out of that state of bondage. And therefore they

they are commanded to eat in a standing posture, with their loins girded, with shoes on their feet, and leaning on their staves, and in haste, because that very moment they were to depart. They were not to eat it boiled, but roastd, that being sooner done: and with unleavened bread, that they might not slip the opportunity of departing, should they stay, till the lump was leavened. 5thly. However, as it is necessary to explain dumb signs by words; so, when their children asked, what this ceremony meant, they were commanded to answer; *this is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses, Exod. 12. 27.*

XXXV. But a deeper mystery was veiled under these things, of which we are now to speak. And that we may do it with greater exactness, we will shew, that four things are represented by this sacrament. I. The very person of Christ. II. The sufferings he bore for us. III. The fruits of his sufferings. IV. The manner we are made partakers of them.

The other common to all believers.

XXXVI. The scriptures frequently represent the PERSON of Christ under the type of a LAMB, *John. 1. 29, 36.* On account of his meekness and humility, *Mat. 11. 29,* the simplicity of his manners, *1 Pet. 1. 19,* his extraordinary patience, *Isa. 53. 7.* which was the more amazing in him, that tho' he was able to take vengeance and deliver himself, yet he voluntarily submitted, and, by an astonishing transformation from the lion of the tribe of Judah became a lamb: and thus *Samson's* riddle was fulfilled in Christ, *out of the eater came forth meat, and out of the strong came forth sweetness, Judges. 14. 14.* This same lamb feeds us with his flesh, gives us his blood to drink, and in fine, cloathes us with his wool. *Rom. 13. 14. Gal. 3. 27.* But there were peculiar circumstances in the paschal lamb.

The lamb represents the person of Christ.

XXXVII. For

And especially the paschal lamb, by a remarkable analogy.

XXXVII. For *first*, as the lamb was taken out of the flock, so also was Christ from among his brethren, *Deut.* 18. 15, being a *partaker of flesh, and blood, and in all things like unto his brethren*, *Heb.* 2. 14, 17. *Secondly*. The lamb was to be perfect; Christ in like manner, is a *lamb without blemish and without spot*. 1 *Pet.* 1. 19, *who through the eternal Spirit, offered himself without spot to God*, *Heb.* 9. 14. *Thirdly*, The same lamb was to be a male, a symbol of vigour, strength, and excellency. So Christ also is that *man*, *Jer.* 31. 22, the *man-child*, *Rev.* 12. 5. *Fourthly*, It was to be of the first year, that is, young and of a most grateful savour, and of the greatest vigour: in order to represent. (1). That Christ was not to continue long among men, but to be cut off in the flower of his age. (2). That he is the sweetest food of the soul, beyond all the dainties of this world, *Canticle.* 5. 16. (3). That his sacrifice is of perpetual, and of the greatest efficacy. *Fifthly*, Nor is it in vain, that the lamb was, for the space of four days, separated from the fold. Thus also it was with Christ, if we reckon prophetic days, for years: see *Ezek.* 4. 6. For at his thirtieth year, he left his mother's house, as a fold, where he was born and brought up, and was crucified the fourth after. But it likewise deserves observation, that Christ came to *Jerusalem* to the feast, and to his last passover, on that very day, on which God had commanded the lamb to be kept up in *Egypt*; namely, the tenth of the month *Nisan*. For, six days before the passover, he came to *Bethany*, *John* 12. 1. That is, on the ninth of the month *Nisan*: the day after, he went to *Jerusalem*, v. 14, to present himself to be offered to God.

A figure also of Christ's sufferings. As to the manner.

XXXVIII. Let us now consider the SUFFERINGS of Christ, the manner, place, and time, these being all signified by the passover.

XXXIX. As to the *manner*. 1st. The lamb was to be killed, and that by the whole multitude of the congregation of *Israel*. So the Priests, Scribes, and Pharisees,

Pharisees, with the whole body of the people conspired to the slaying of Christ; for not being satisfied with mockings, limitings, and scourgings, they ceased not, till he was given up to death, *Luke 23. 18*, and *they cried out, all at once, saying, away with this man.* 2dly. There is likewise an argument as to the kind of death. For, as the blood of the lamb, so that of Christ was also shed: both for the people. Nor was the blood of the lamb poured out on the ground, but, as something precious, received in a basin; because it represented the *precious blood of Christ, as of a lamb without spot* *1 Pet. 1. 19.* For, that blood is the perpetual treasure of the church, which Christ even at this day offers to the Father, and is for ever to offer, or present. 3dly. The lamb was not to be eaten raw, or not sufficiently done. Christ was also to suffer indeed, and not in a superficial manner. His cup was not to pass, till it was drunk up to the bottom. 4thly. The roasting of the lamb at the fire, expresses the burning heat of divine wrath, justly kindled against sinners, with which Christ, who presented himself as surety for sinners, was to be scorched. Hence those complaints, *Pf. 22. 14, 16, my heart is like wax, it is melted in the midst of my bowels: my strength is dried up, like a posserd, and my tongue cleaveth to my jaws.* See what we have observed concerning the peculiar manner of this roasting, *Book 2. Chap. 10. §. 26.*

XL. The place, where both the passover and Christ ^{Place.} was slain, is exactly the same. For the paschal lamb, was, from the days of *David*, to be killed at *Jerusalem*; the place which God had chosen for himself, to cause his name to dwell there. But it was there that Christ, suffered, as himself foretold. *It cannot be, that a Prophet perish out of Jerusalem, Luke 13. 33.* And *Luke 18. 31, behold, we go up to Jerusalem, and all things, that are written by the prophets concerning the Son of man, shall be accomplished.*

XLI. There

Time.

XLI. There is also a manifest similitude with respect to the *time*. The passover was killed in the middle of the month *Nisan*, at the full moon, between the two evenings, that is, according to *Jesephus*, from the ninth to the eleventh hour. On that very month, day and hour, Christ was cut off; as is remarked, not without reason, by *Matthew*, chap. 27. 46, 50. Some observe, that, in the month *Nisan*, after the equinox, the days come to be longer than the nights; to signify that a new light then arose upon the world, when Christ dispelled the darkness of error, and ignorance. And there are others, who, by the full moon, will have the fulness of time, and by the two evenings, the evening of the world, and the last times to be shadowed forth, in which Christ offered himself a sacrifice, according to that of the Apostle, *Heb.* 9. 26, *once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.* Which, are at least ingenious, if not solid reflections.

The fruits
of this sa-
crifice.

1. The
deliver-
ance of
believers
from
death eter-
nal.

XLII. It now follows, that we consider the consequences and FRUITS of this sacrifice; and indeed, they are most excellent and abundant. For, *first*, the posts and lintels of the *Israhelites* were sprinkled with the blood of this lamb, that they might avoid the common calamity, and be preserved from the destroying angel: to teach us, that the justice of God spares all, whose consciences are sprinkled with the blood of Christ, *Isa.* 52. 15, *he shall sprinkle many nations.* This is that *sprinkling of the blood of Christ*, this is that *blood of sprinkling*, spoken of by *Peter* and *Paul*, 1 *Pet.* 1. 2. *Heb.* 12. 24. We are therefore no longer to dread the sword of the avenging angel. For, whether an angel of darkness, *God hath delivered us from the power of darkness, through the blood of his Son*, *Col.* 1. 13, 14: or an angel of heaven, *having made peace through his blood, he hath reconciled all things*

unto

unto himself, whether they be things in earth, or things in heaven, v. 20.

XLIII. Secondly, on the night the lamb was slain, ^{2. Liberty.} the Israelites received full power to deliver themselves from the Egyptian bondage: to teach us, that Christ, by his blood, has redeemed us from the bondage of the devil, the world and sin, in order to call us to the glorious liberty of the Sons of God, *Heb. 2. 14, 15. John 8. 36.*

XLIV. Thirdly, in that very night the God of ^{3. The destruction of idols.} Israel inflicted his judgments on the Gods of the Egyptians, *Exod. 12. 12. Numb. 33. 4*: namely, four judgments, if we may credit *Jonathan*, whose words in his paraphrase are these: *their molten images were melted down, their idols of stone cut down, those made of earth, ground to powder; in fine, those of wood reduced to ashes.* Tho' we cannot avouch this for truth, as the Scripture is silent; yet it is certain, God's threatnings were not without their effect. And whatever they signified, we see an illustrious fulfilment of them in the death of Christ; whereby, the middle wall of partition being broken down, by which many nations, who had been separated from the Jews, being called to the knowledge of the true God, cast their idols to the moles, and to the bats, *Isa. 2. 20.*

XLV. Fourthly, as the month *Abib*, before the ^{4. A new file.} institution of the passover, was the seventh month of the jewish year: but when God instituted the passover, he commanded, that it should for the future, be accounted the first, and from it begin to reckon their sacred or ecclesiastical year. This month began with the spring; at which time, when God sendeth forth his Spirit, all things are created, and the face of the earth is renewed, *Pf. 104. 30.* And this may also be applied to Christ, who introduced a new age, and abolished old things, in order to change them for the better: *behold, says he, I make all things new, Rev. 21. 5.* So that now we justly reckon time, not

from the first creation of the world, which seems to have happened on *Tifri*, the first month of the civil year, but from the rising of a more auspicious star, at the illustrious epiphany or manifestation of our Saviour: for, such new miracles of divine goodness cause former things, in comparison of *these, not to be remembered, nor come into mind*, *Isa. 65. 17.*

The manner of obtaining those benefits.

XLVI. Moreover, we are to shew, in WHAT MANNER the *Israelites* were made partakers of the benefits, they obtained by means of the lamb. And here two things were required. 1st. That they were to sprinkle the lintel and door posts of their houses with the blood of the lamb. 2dly. To eat its flesh. For if any of the *Israelites* neglected, either of these, they thereby rejected the grace, annexed to these commands.

What the sprinkling of the door-posts signified.

XLVII. By the door-posts of the houses are meant our hearts, because God sprinkles these with the blood of his Son, *Heb. 10. 22, our hearts sprinkled from an evil conscience.* And the hearts of men lie as open before God, as the door-posts of our houses to us, *1 Sam. 16. 7*: the doors of our hearts are to be set open, that by them the king of glory may come in, *Pf. 24. 7. Rev. 3. 20.* But we may be said to sprinkle our hearts with the blood of Christ, when, by a stedfast faith, we embrace the doctrine of the cross, and apply to ourselves the merits of his sufferings. We are however to take care, that we do not sprinkle on the threshold, what we are commanded to sprinkle on the lintel, and posts of the door, that it may not be trampled under foot, least the Apostle's threatenings should be executed on us, which he denounced against those, who *tread under foot the Son of God, and account the blood of the covenant, wherewith they were sanctified, an unholy thing, Heb. 10. 29.*

And of the lintel.

The eating performed by faith.

XLVIII. By the same faith also, the flesh is to be eaten. For why hast thou teeth, and a stomach? [Is it not to eat]? Believe, and thou hast eaten. This eating is absolutely necessary to Salvation,

John

John 6. 53. Verily, verily, I say unto you, except ye eat the flesh of the Son of man, ye have no life in you.

XLIX. The flesh of the lamb was to be eaten neither altogether raw, nor half-done. And they are guilty of this crime, who digest not these mysteries by proper and diligent meditation: meditation is to the soul, what concoction or digestion is to the stomach. Hence according to *Petronius*, to publish to the publick indigested thoughts, is to publish things not yet properly concocted and digested by an attentive meditation. And requires the digestion of a diligent meditation.

L. The whole lamb was likewise to be eaten, that nothing might remain: neither is it sufficient to receive Christ in part: as if one would be willing to enjoy his glory, but not partake of his sufferings. Or to have him for his redeemer but not for his law-giver and Lord: or as if one, not thinking it sufficient to trust in the merits of Christ, should place his hope of Salvation partly in his own works, or in the intercession and mediation of others. Whole Christ to be received by faith.

LI. What remain'd that could not be consumed, because of the small number of guests, was not suffered to be reserved to the next day; but was to be burnt with fire. This may be applied partly to the type, partly to the thing signified. The type was not to be reserved to another time. From the day the light of the Gospel appeared, what regarded the shadows, was to cease and be abolished. As to the thing signified, whoever feeds upon Christ by a true faith, will not be found empty, or hungry on the morrow; nor does he stand in need of a new Christ, or a new offering of him. For as *by one offering he hath perfected for ever them that are sanctified, Heb. 10. 14; so he that cometh to him, shall never hunger, and he that believeth on him, shall never thirst, John 6. 35.* Wherefore thou art under no necessity, to reserve any thing of thine own, for thyself, with which to make up a deficiency in Christ, when thou hast once apprehended him by faith. Why none of it was to be reserved for the morrow.

Why its bones were not to be broken.

LII. In the mean time, they were so to eat the flesh of the lamb, as not to break a bone of it. To break the bones of the lamb, is to pry and search into things, that exceed our capacity. As if it was not sufficient for faith to be fed with things obvious, unless we attempted to search into those things, the knowledge of which is forbidden, and the discovery dangerous. To pry into such things, is to come off with damage in the attempt. This brings to mind that saying of Moses, *Deut. 29. 29, the secret things belong unto the Lord our God; but the things which are revealed, belong unto us and to our children for ever*: and that excellent saying of Jerome, *Prov. 25. 27, tho' not so agreeable to the Hebrew, the curious prier into his majesty, shall be overwhelmed with his glory*.

The eating bitter herbs denotes the communion of the sufferings of Christ.

LIII. The bitter herbs, with which the lamb was to be eaten, signify the necessity of communion with him in his sufferings, *Phil. 3. 10*, if we would have communion with him in his glory: we are to wear a crown of thorns with Christ, that a crown of glory may succeed: *if we suffer, we shall also reign with him, 2 Tim. 2, 12*. Nor are these things to be applied only to the external afflictions of the body; but also to the internal distresses of the vexed soul, grieving for sin, in a godly manner, fearing the wrath of God; without which the sweet consolations of the Lord Jesus, which he applies only to the mourners in Zion, *Isa. 61. 3*, are usually neither tasted nor felt.

And the removal of leaven has a reference to the morals.

LIV. Nor is it in vain, that leaven is so often, and so expressly forbid those, who are invited to eat of the lamb. For, in Scripture leaven is the symbol of corruption, and especially of hypocrisy, *Luke. 12. 1*. Paul has writ very properly to this purpose, *1 Cor. 5. 7, 8, Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with leaven of malice, and wickedness; but with the unleavened bread of sincerity and truth*. Leaven might

might also be applied to pride, because the leavened lump directly rises or puffs up; or to hatred and animosity, which embitter the soul. Now whoever has communion with Christ, ought doubtless to be purged from all these vices; because he, in whose mouth was found no guile, *1 Pet. 2. 22*, cannot endure hypocrites; nor he, who became obedient even unto the death of the cross, *Phil. 2. 8*, the proud; nor he, who is our peace, *Eph. 2. 14*, the contentious; and therefore he offered himself, in order to reconcile us both to God, and to one another.

LV. But strangers, the defiled, the uncircumcised were, excluded from the paschal lamb: because righteousness hath no fellowship with unrighteousness, nor light any communion with darkness, nor Christ any concord with belial, *2 Cor. 6. 14, 15*. Nevertheless whoever he be, that, from a sense of his own uncleanness, humbly has recourse to the grace of God in Christ, ought not therefore to despond: for, *the good Jehovah pardoneth every one, that prepareth his heart to seek God, Jehovah the God of his Fathers, though he be not cleansed according to the purification of the sanctuary, 2 Chron. 30. 18, 19.*

The impure are without Christ.

LVI. Again, the *Israelites* in *Egypt* were commanded to eat the lamb, girded, shod, and leaning on their staves. To which rites we may see frequent allusions in Scripture. Christ, *Luke 12. 35*, *Paul, Eph. 6. 14*, and *Peter, 1 Pet. 1. 3*, command us to have our loins girded about: to signify, that the souls of believers are to be girded about with truth and soberness; to be ready for the heavenly journey, for the work of the Lord, for the conflict with spiritual wickednesses in heavenly places; to all which undertakings, flowing, and trailing garments, are an impediment. *Paul, Eph. 6. 15*, speaks of feet shod with the preparation, or promptitude, of the gospel of peace. For, the gospel is to be preached with cheerfulness, and confessed and walked in without stumbling. God himself is the believer's staff, on

And there is a mystery in the habit of the eaters.

whom he leans, and to whom he commends his soul. Faith also is instead of a staff, because by it we are said to stand, *Rom.* 11. 20. *1 Cor.* 16. 13. But we are to take particular notice, that this is the attire of travellers, which is the condition of all, who are partakers of Christ. For, in this life they are strangers, and in their way to a better country, *Psf.* 39. 13. *1 Pet.* 2. 11.

We are to hasten to the communion of Christ.

LVII. The *Israelites* were also commanded to eat it in haste, because there was danger in delay from the *Egyptians*, who were soon to press them to be gone. And this is also applicable to us; because many enemies have a design upon us, the journey is long, the time short, and we feeble and easily apt to flag. Wherefore, as *Lot* was to go out of *Sodom*, and the *Israelites* out of *Egypt*, so we are commanded to make haste, to stretch every nerve, in order to escape the jaws of the devil, imitating those violent, who take the kingdom of heaven by force, *Mat.* 11. 12, and remembering *Lot's* wife, who perished by her delay, *Luke* 17. 32.

No communion with Christ but in his church.

LVIII. Lastly, we are to observe, that the lamb was to be eaten in one house, out of which it was not lawful to go, for fear of meeting the angel of death. This house is the church, out of which there is no Salvation, no communion with Christ. Let the false *Nicodemists* take notice of this, who imagine they can sculk in safety among *Egyptians*, and think it sufficient, if they believe in their heart, tho' with their mouth they confess not the Lord Jesus, separating what the Apostle has joined together, *Rom.* 10. 9. And therefore, if they be wise, let them not forsake the assembling themselves together with us, *Hebr.* 10. 25. And having once entred this house, let them never leave it, least they be condemned for Apostates; concerning whom *Paul* speaks. *Heb.* 6. 4, 5, 6, and 7. 10. 38, 39, and *Peter*, *2 Pet.* 2. 20, 21.

C H A P. X.

Of the extraordinary Sacraments in the Wilderness.

I. **B**E S I D E S the *ordinary* and *universal* Sacra-
 ments of *circumcision* and the *passover*, some
 extraordinary symbols of divine grace were granted
 to the *Israelites* in the wilderness, which, in the
 New Testament, are applied to Christ, and his
 benefits, and said to have the same signification with
 our Sacraments. And they are in order these :
 I. The PASSAGE in the cloud THRO' THE RED SEA.
 II. The MANNA which was rained from heaven.
 3dly. The WATER issuing out of the ROCK. 4thly.
 The BRAZEN SERPENT erected by *Moses* for the cure
 of the *Israelites*.

Extraor-
 dinary
 sacra-
 ments in
 the wil-
 derness.

II. The sacred history, *Exod. XIV*, very particu-
 larly relates, how *Pharaoh*, with mad rage at the head
 of a vast army, pursued the *Israelites*, who were just
 departed from *Egypt*, and as he imagined, were
 entangled on every hand, thro' a mistake of the way,
 in unpassable deserts: how in the first place, a mirac-
 ulous cloud, interposing between them and the
Egyptians, protected the *Israelites*, who were trem-
 bling with fear, and calling out to heaven for help :
 next how the channel of the weedy or red sea, was
 made passable, as on dry land, by the waters giving
 way on each hand, being divided by the rod of *Moses*
 and by a strong east wind. How, in fine, the
Egyptian Monarch did not delay to pursue them
 close as they retreated, entred the sea as it opened
 a way for them, and was destroyed with all his army,
 the waters immediately returning upon them. For
 the better understanding of all this, we shall briefly
 explain these five heads. I. Why that sea, which
Moses, *Exod. 13. 18* ; and *14. 4*, called אֲדֻמִּים, or the
weedy sea ; is by *Paul*, *Heb. 11: 29*, and generally by

The pass-
 age thro'
 the red
 sea.

writers, called *ἡ θάλασσα ἡ ῥυαία*, *the red sea*? II. Whether that drying up of the waters was natural, or altogether miraculous? III. Whether the Israelites passed over the whole breadth of that sea, and landed on the Arabian shore over against *Egypt*, or only marched as far thro' it, as was enough to overwhelm the Egyptians, and returned again on foot, by taking a semicircular compass, to the same shore? IV. In what sense the Apostle might say, the *Israelites were baptised unto Moses, in the cloud and in the sea*. V. What may be the mystical signification of these things?

That sea
why called
the weedy

III. The reason is obvious why this is called the weedy sea; namely, because of the plenty of sea weeds, with which it abounds, heaps of which being raised like mountains near the shore, and laid close together by the continual heat of the sun, afford the convenience of houses to the inhabitants there, who from their eating of fish are called *Ichthyophagi*. And *Agatharcides* says, that some of them live *under the ribs of fish, covered over with sea weed*. *Bochart in Phaleg Lib. 4. c. 22*, may be consulted on this subject.

Why the
red sea.

IV. Why it is called the *red* or *Erythrean* sea, was formerly not so well known. The ancients generally referred it to the colour of the water; which some think was derived from the reflection of the solar rays; others from the circumjacent mountains being made red by the scorching heat, from which waters impetuously descended into the sea, and tinged it of a like colour; others, in fine, from the red sand that lay on its shore, or channel: not to mention any thing now about the fable of *Perseus*, who, after having killed the sea-monster, to which the daughter of *Cepheus* had been exposed, is said there to have washed away the blood, with which he was all over stained: But the undoubted experience of Mariners shews the falshood of all this. *Ludovicus Varthemannus*, who sailed over the whole of it almost from its extremity to the mouth of the straits, says, *it*

is a thing sufficiently confessed by all, that the said sea is not red, but like other seas. *Navig. lib. 1. c. 21.* The same thing *Pietro della Valle*, a noble Roman, an eye witness, testifies; who says the waters are clear, transparent and blue, and the sand of the usual colour, nay, whiter than ours, *Itiner. P. 1. c. 30.* *Diodorus Siculus* writes, that in colour it is altogether green. Not that such is the nature of the water, but on account of the quantity of moss and Sea-weed floating thereon. What is therefore said of the red colour is all fable, this prejudice having arisen from an erroneous interpretation of the name.

V. They come nearer the truth, who derive its name from king *Erythras* or *Erythrus*, who had this sea within the bounds of his empire. But who this *Erythras* was, all the profane writers are absolutely ignorant. The Scriptures alone inform us of this: from which *Nic. Fuller, Miscellan. lib. 4. c. 20,* boasts that he made the first discovery: namely, that this *Erythras* was *Esau*, surnamed *Edom* or *Red*, both from the hairy redness, with which he was born, *Gen. 25. 25*; and from that red potage, for which he sold his birth-right, *v. 30.* This *Edom*, who, according to the genius of those times, having the whole authority in those parts, gave name to the country reduced under his dominion and power, so that it was also called *the land of Edom*, and even simply *E'om*, namely of the feminine gender, *Jer. 49. 17.* His posterity, proud of so great an original of their nation, lived on the borders of the sea, we are now treating of: and hence it had its name: the Hebrew *Edomi* or *Idumean* sea, the Greek *ἐρυθραία*, and the Latin *Mare rubrum* differ therefore only in language. See among others *Vossius de Idololat. lib. 1. c. 34.*

VI. We are on no account to imagine, that what we are here told, besel the waters of the red sea, was either altogether, or for the greatest part natural: as if *Moses*, who had great skill in the knowledge of nature,

From
Edom the
Erythras
of the an-
cients.

The divi-
ding the
waters al-
together-
miracu-
lous.

nature, took the opportunity of an ordinary reflux, which, on the blowing of an east wind, was both more impetuous and lasting than usual; ventured in the present imminent danger, to attempt the passage, and persuaded the *Israelites* to follow his example: but *Pharaoh*, who was ignorant of these things, and delaying too long, was drowned on the return of the flood. For, the whole of this history is full of miracles; which none but the *enemies of the Scripture*, as *Scaliger, de Subtilitat. Exercit. 52*, justly call them, can doubt of. 1st. It was a miracle, that the extraordinary cloud, which went before, and pointed out the way to the Hebrews, should now place itself in the middle, between them and the *Egyptians*, *Exod. 14. 19*. 2dly. It was a miracle, that when *Moses* lifted up his rod, and stretched out his hand, the sea should not only go back, but was also divided; and giving way on each hand, yield a safe passage to Israel amidst the waters, *v. 16, 21*, which never was, nor could be done by any natural reflux. 3dly. It is a miracle, that the waters, naturally fluid, should be collected together into very high heaps, and stand like a wall on the right and left of the *Israelites*, *v. 22*. 4thly. It was a miracle of miracles, that when *Moses* again stretched out his hand and rod towards that part of the sea, where the *Egyptians* were pursuing them, the waters should return to their natural force, and drown all the *Egyptians*; while the children of Israel had now either almost finished, or were still prosecuting their journey on dry land, thro' the midst of the sea. *v. 26, 27, 29*. Can any mortal have so much impudence, as to dare to compare these things with the daily flux and reflux of the sea? It is indeed true, that God here made use of the wind, but it is also evident, that the same God exerted an extraordinary power, both by raising the wind so seasonably, and by executing such things by it, as could not be effected by any natural cause, by its own virtue.

And

And therefore the *Israelites* deservedly admired in this work, *את פיד הגדולה*, *that great hand of their God*,
v. 31.

VII. The inhabitants on the coast of the *Arabian* gulf, tho' barbarous to the highest degree, preserved the memory of this prodigy for many ages after; as *Diodorus Siculus* vouches *lib. 3*, where he writes as follows. *The neighbouring Ichthyophagi have an ancient tradition, handed down to them by their ancestors, that, upon a certain great recess of the sea, all the parts of this bay being dried up, and the sea falling back to opposite parts, the channel appeared of a green colour, and that again the sea, returning with a strong tide, was restored to its former place.* In these words, who does not see that this miracle of *Moses* is described, the memory of which these barbarians did, tho' some what obscurely, propagate to their posterity?

The barbarous borderers on that coast preserved the memory of this prodigy.

VIII. But it is a more intricate point, which is even at this day made the subject of debate among the learned; whether the *Hebrews* passed the sea straight forward, from the shore of *Egypt*, to the opposite coast of *Arabia*; or whether they fetched a semicircular compass in the midst of the sea, and returned to the same shore, from which they set out? The former opinion is by far more commonly received; and rests on those arguments, collected by *Rivet* in *Exod. 14. 21.* 1st. The words of the history seem to bear this meaning; and it tends very much to shew the greatness of the miracle. The Scripture says, that the *Israelites passed through the red sea*; but what others alledge, was not a *transit* or passage, but a *circuit*. 2dly. It appears from the map of the country, that it must have been so. For, in order to come from *Egypt* to mount *Sinai*, as the red sea lies between that mountain and *Egypt*, it must of necessity be passed over. For, tho' the foot passage from *Rameses* to *Sinai* is direct, leaving the red sea on one side, yet so blocked up, and every where so rough on account of rocks, as not to be fit for the journeying of
so

Whether the *Israelites* passed the sea straight on from shore to shore.

so great a people. 3dly. The same is concluded from *Numb.* 23. 8, *and they departed from before Pi habiroth, and passed through the midst of the sea into the wilderness*; which seems to denote quite a different thing, from their returning by a circuit, or compass to the wilderness. 4thly: Add the authority of *Josephus*, who declares, that the *Israelites* passed over to the opposite shore, *Antiq. l. b. 2. c. ult.*

Or whether they returned to some shore by taking a compass.

IX. But the contrary opinion has also great names, and no mean arguments to support it. 1st. They desire us to take notice of the intent of the passage thro' the sea: which was, the drowning of the *Egyptians*, and by that means to manifest the glory of God to the people all around. And therefore it is probable, the *Egyptians* were thrown out on that part of the shore which was nearest to *Egypt*, that the judgment of God might be manifested to that kingdom. 2dly. They observe, that the part of the red sea, which the *Israelites* passed over, is distant from the opposite shore at least six, others say, fifteen leagues: which journey, it seems, could not possibly be accomplished by so great an army, together with their children, women, and baggage, in the compass of a short night, as was done here, *v.* 21, 23. 3dly. It appears from *Exod.* 13. 20, that before the *Israelites* entred into the sea, they encamped in the wilderness of *Etham*, in the border of the wilderness. And yet after their coming out of the sea, they again proceeded to the wilderness of *Etham*, *Numb.* 23. 8. They consequently returned to the same shore, but at a greater distance from the place, from which they set out. This argument cannot be answered, but by saying, either that there were two wildernesses of the same name, on each side the red sea, which *Lyranus* does, or that the whole country, quite to mount *Sinai*, went under the same appellation, according to *Rivet*: but whether this can be proved, is matter of enquiry. 4thly. They add, that the red sea does not lie between *Egypt* and mount *Sinai*, but that the journey by

by land is directly performed with camels and other cattle. Of this may be seen the *Itinerarium of della Valle* p. 1. c. 27, 28. 5thly. The argument for the contrary sentiment, taken from its being said, that the *Israelites passed thro' the red* seems to be of little weight. For, the sacred history uses very general terms, וַיֵּצֵאוּ, and they went into the midst of the sea, *Exod.* 14. 22. וַיֵּלְכוּ, they walked upon dry land in the midst of the sea, *v.* 29: it is, indeed, said *Numb.* 33. 8, וַיַּעֲבֹד, and they passed through. But besides, that עָבַר sometimes simply signifies to go on before, as *Gen.* 33. 3. וַיֵּצֵא עָבַר לִפְנֵיהֶם and he passed over (went on) before; the *Israelites* may very properly be said to have passed thro' the waters of the sea, tho' by taking a semicircular compass they returned to the same shore. For in every journey there is an *intermediate passage* from the term *from which*, to the term *to which*. Nor is it necessary, that every passage should be in a direct line. 6thly. Nor is it more convincing, that they are said to have walked in the midst of the sea, tho' others oppose this very reason. For, certainly they, who had the sea both on their right and left, must have walked in the midst of the sea by what way soever, or whither-soever they went. So that it appears, nothing certain can be brought from Scripture for the opposite opinion. The decision of the question depends principally on an exact plan or map of the country. Whoever wants more on this head may consult *Fagius in Exod.* 4; and *Christian. Schotanus*, my honoured predecessor in the chair at *Franker, Biblioth.* *Sacr.* T. 2. p. 142: add *Genebrardus in Chron.* p. 66. *Gregor. Turon. Hist. lib.* 1. c. 10, *Abulensis*, and *Grotius* on the place, and who is more full on the subject, *Ludovicus de Tena ad Hebr.* 11. *Diffinit.* 19, and lastly, *Usser, Epist.* 105.

X. The Apostle alluding, *1 Cor.* 10. 1, 2, to this history, says; that *all the Fathers were under the same the cloud, and all passed thro' the sea, and were all baptised* In what sense the Israelites may be said to

have been
under the
cloud.

unto Moses in the cloud and in the sea. Here are three difficulties to be cleared up: first, it is enquired, how the Apostle could write, that they were *under the cloud*, since the sacred history declares, that the cloud went *behind them*, *Exod. 14. 19.* But this is of little weight: for, it was behind them in such a manner, that it hung a great way over them, and extending to a vast breadth, and height, encompassed them under its protection: as there is an allusion to this, *Isa. 4. 5, and Jehovah will create upon every dwelling place of mount Zion, and upon her assemblies a cloud by day.*

And bap-
tized in
the cloud
and in the
sea.

XI. The other difficulty is something more considerable; namely how the *Israelites* could be *baptized in the cloud and in the sea*, since they were not dipt in the water of the sea, nor wetted by the cloud. But we are to know, 1st. That the Apostle uses the term baptism, here, in a figurative sense. For, because the *Corinthians* gloried of baptism, the Apostle applies the name of baptism to those things, of which the *Israelites* might glory, as much as the *Corinthians* could of baptism, and which were to them instead of baptism. 2dly. There is also some sort of agreement in the external sign. a cloud differs very little from water, and the sea is water already: the cloud hung over their heads, so also water hangs over baptized persons. Compare this with what we shall presently advance from *Gregory of Nyssa*, concerning the cloud. The sea surrounded them on all sides; so does water also, those that are baptized. 3dly. This sign signifies the same that baptism does: and so baptism is the antitype of it, as on a like subject *Peter* said, *1 Pet. 3. 21.* See *Cameron* in *1 Cor. 10.* And the antient Jews have observed, that, in the baptism of the *Israelites*, there was indeed a peculiar respect had to the pillar of cloud. In *Pirke R. Eliezer. c. 44,* *R. Zacharias* speaks thus: *the pillar of cloud surrounded the camp of the Israelites, as a wall surrounds a town: nor could an enemy or foe approach to them.*

But,

But, *the cloud preserved those, who wanted true baptism, even without the camp, which was holy.* Gul. Vorstius has ingeniously compared this passage with this place of the Apostle. But what we have said concerning the passage of the *Israelites* thro' the sea, and the baptism therein, appears much more probable to us than the judgment of *Seiden*, in other respects a learned man, who by the sea understands here any receptacle of water, and will have the passing thro' the sea to be the same, as to be dipt in water, *de Synedr, lib. 1. c. 3.* But this intricate way of speaking seems not to agree with the simplicity of the Apostle.

XII. Thirdly, it is proper to enquire, in what sense they may be said to be *baptized unto Moses*; since that seems to be too great an honour to be conferred on a servant, or any mere man? *1 Cor. 1. 13.* I answer, It is one thing to be baptized *unto a person*; another, to be baptized *in the name of a person*. In whose name soever we are baptized, we are baptized by his authority and command; we acknowledge him for our king, who alone can institute publick seals; we devote our obedience and worship to him, so as for the future to be called by his name; from him we, by faith, expect that spiritual grace, which is sealed by baptism. *Paul* carefully disclaimed this honour, because it was greater than became a man. To be baptized unto any person, is by far of a lower degree: for, either it signifies simply, to be baptized by the ministry of any one; or thus, that by receiving baptism, we acknowledge such a person to be a faithful Servant of God. Both may be here with propriety joined together. *They were baptized unto Moses*, that is, according to the *Syriac*, *by the hand of Moses*; or, as *Augustin* reads on *Psa. 77*, *by Moses*. For, *Moses*, by his prayers, obtained for them this protection of the cloud, and this passage thro' the sea. *Moses*, by stretching out his rod, divided the water. *Moses* first entred the channel of the sea, and bathed and encouraged the rest to venture with him.

And thus they were baptized by the means of Moses. But there is more implied in this manner of speaking. As these miracles were sacraments of 'divine grace to the true and spiritual *Israel*, so they were also symbols, by which God confirmed the ministry of *Moses*, and proved him to be a typical deliverer and mediator. And therefore in the place, where we read of their passing thro' the sea, the people is said *to have believed Jehovah and his servant Moses*, *Exod. 14. 31*: and in so far the people did well; for, *Exod. 19. 9*, when God himself set forth the authority, he had bestowed on *Moses*, he says, *lo, I come into thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever*. And thus they were baptized unto *Moses*, because by this sign God taught them to acknowledge *Moses* for a faithful prophet, and an eminent type of the *Messiah*, by whose intervention those benefits should be conferred upon them, which were both great in themselves, and earnest of the greatest blessings to be conferred by the *Messiah*. And in this respect *Moses* had something peculiar above other ministers.

The mystery

XIII. This very passage of *Paul* leads us to meditate on the mystery of this sign: for, it teaches us, that, in its signification, it answers to our baptism. *Tertullian, lib. de Baptismo* says; *first, when the people went out of Egypt, and, by passing thro' the water, escaped the tyranny of the king of Egypt, who with all his hosts was overwhelmed. Which figure is more evident in the sacrament of baptism. The nations are delivered from the world, namely by the water, and leave the devil, their old Tyrant, sunk in the water. But let us descend to particulars.*

Of the cloud.

XIV. This miraculous cloud was: 1st. A symbol of God's gracious presence: For, *God was in the cloud, Exod. 13. 21*, and the angel of God, *Exod. 14. 19*: namely, the angel of the covenant, the angel of his presence, who had appeared to *Moses* in the bush, and led the *Israelites* through the wilderness, *Isa. 63. 9*.
2dly.

2dly. It prefigured the future incarnation of the Son of God: for, as the Son of God veiled the infinite glory of his majesty in this cloud, spoke from it, wrought miracles, and protected his people, so in like manner he was, in due time, to conceal his majesty under the assumed form of a servant, *Phil. 2, 7*; but in such a manner, that the rays of his glory, might at times shine forth in his divine discourses and miracles, which no age ever saw either like them, or equal to them. *John 1. 14.* 3dly. It signified God's protection towards the elect, and his pointing out the way, thro' the wilderness of this world, to the heavenly Canaan. For, at Gregory of Nyssa finely says of this cloud, *de Vita Moysis. It was such a miracle, that, while the shining rays of the sun were hot and scorching, it defended the people like an interposing screen, and tempered, with its shade and the gentle drops of dew, that were diffused, the heat of the air; but in the night it became a fire, and by its own light afforded the Israelites, as it were a torch or flambeau from evening till the rising of the sun.* Such is the protection and guidance, that we have in Christ, who, by his shadow, screens us from the heat of divine wrath, *Isa. 4. 5, 6,* and enlightens us by his word and Spirit, *as the light of the world, which whoever followeth, shall not walk in darkness, John 8. 12*; who, in a word, is the Author and finisher of our faith, *Heb. 12. 2.* 4thly. As this cloud place itself in the middle between Israel and the Egyptians; so Christ takes upon himself those evils, which threaten his people, and the glory of the Lord is their reward, *Isa. 58 8.*

XV. We may observe in the PASSAGE thro' the Red sea, the following things. PHARAOH and the EGYPTIANS are the figure or emblem of the devil and sin, who use their utmost endeavour, to keep the elect under their yoke of bondage, and when ever with a generous mind, they aspire to liberty, to pull them back again. But they shall lose their labour, and in the end dearly pay for their wickedness, in a

Of Pharaoh and the Egyptians.

way answerable to their crimes. Because *Pharaoh* commanded the young children of the *Israelites* to be drowned, in the river, *Exod.* 1. 22, himself with all his hosts is, by the law of retaliation, drowned in the sea. The angel of the waters publishes a familiar procedure of divine justice, *Rev.* 16. 6, *because they have shed the blood of Saints and Prophets, thou hast given them blood to drink : for, they are worthy.*

Of Moses.

XVI. MOSES was a type of Christ, our deliverer and Saviour. (1). *Moses*, by his prayers, interceded for the people, and obtained for them this great Salvation. Christ is our advocate with the Father; and all the good, that befalls us, is owing to his intercession. (2). *Moses* with his rod, as a moral instrument, divided the waters : Christ, with the wood of his cross, hath opened a new and living way to heaven. (3). *Moses* was the leader of the people, and went before them, thro' a way, by which none ever went before. Christ, also went before us in the road of sufferings, *leaving us an example, that we should follow his steps*, 1 *Pet.* 2. 21. (4). *Moses* with the rod, with which he divided the waters, that the *Israelites* might thro', got the waters to return and drown the *Egyptians*. The same cross of Christ, which unto them which are called, is the power of God, is unto the *Jews* a stumbling-block, and to the *Greeks* foolishness, 1 *Cor.* 1. 23, 24 : to these the Savour of death unto death; but to those the Savour of life unto life, 2 *Cor.* 2. 19.

Of the waters.

XVII. The WATERS of the red sea signify afflictions, and even death itself; so likewise do the waters of baptism, the fellowship in the sufferings, death and burial of Christ, *Rom.* 6. 3, 4. But as the *Israelites* marched to their deliverance thro' the midst of the waters, as thro' the midst of death; so, in like manner, the sufferings, which we undergo for Christ, work for us a far more exceeding weight of glory, 2 *Cor.* 4. 17, and death itself is the passage to eternal life, *John.* 5. 24. The waters, which saved *Israel*, destroyed

destroyed the *Egyptians*. The death of our body, which presents our souls pure before God, as a flock of sheep newly shorn, which come up from the washing, *Canticle*. 4. 2, entirely destroys in us all the remains of the devil and of sin, in so much, that our eyes shall never more behold those enemies, to whose troublesome and malicious assaults we have been exposed even to the very last.

XVIII. That strong EAST WIND, which by its violence drove the waters before it, for the benefit of ^{Of the wind.} the *Israelites*, was an emblem of the Spirit of Christ, *John* 3. 8. of Christ, I say, who is † *the dawning, day-spring from on high*, *Luke* i. 78, and applies to us, by the efficacy of his Spirit, the virtue of his merits; by removing all hindrances, nay directing them to the Salvation of his people: *not by might, nor by power, but by my Spirit, saith Jehovah of hosts, Zech.* 4. 6. By the same Spirit of his mouth he will hereafter consume that wicked one, who opposes his kingdom, *2 Thess.* 2. 8.

XIX. The ISRAELITES, when just come out of ^{Of the Israelites.} *Egypt*, are a figure of believers, who, having no sooner renounced the devil, and by the power of Christ recovered their liberty, are immediately exposed to the persecution of Sathan and the world, who endeavour to bring them back again to bondage. And tho' they have now happily surmounted the first danger, yet they have still a wide sea to cross, lofty tops of mountains to pass over, and in fine, an unpassable wilderness to go thro', before they obtain that full Salvation, which is the mark they aim at and desire. When every thing seemed to be given up

† The word *ανατολη*, which our translators render day-spring, is the same, which the septuagint use, *Jer.* 23. 5. *Zech.* 3. 8, and 6. 8. Where the Messiah is spoken of under the name of the branch.

for lost, and no way of escape appeared, then God came to Israel's help, and opened a way thro' the midst of the sea. So in an especial manner, he comes by his grace to the relief of his church, when she is destitute of all human assistance, and nothing but the most certain destruction seems to hang over her. *Isa.* 43. 2, *When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee.* This deliverance happened to Israel, when they did nothing at all towards it, *Exod.* 14. 14, *Je-hovah shall fight for you, and ye shall hold your peace;* but only believed, and beheld the mighty hand of God: *Heb.* 11. 29, *by faith they passed through the red sea.* 'Tis thus also, that God works out eternal Salvation for us; for us, I say, *not working, but believing in him, that justifieth the ungodly,* *Rom.* 4. 5. The Israelites, after their passage thro' the sea, and the destruction of their enemies, sung a joyful song of triumph to the praise of God their deliverer: thus also *John* in the revelation, chap. 15. 2, 3, saw the Saints, who, having got over the sea of glass, which was mixed with fire, sung the song of *Moses* the Servant of God, and the song of the lamb: And thus far of the passage thro' the red sea.

The man-
na.

XX. We are next to speak of the MANNA, where we are to consider. (1). The name. (2). The thing itself. (3). Its origin. (4). Its adjuncts. (5). The duties of the *Israelites* concerning it. (6). Their sin. (7). The mystery of it.

MAN in
Hebrew
does not
signify
what.

XXI. The surprize of the *Israelites* gave rise to the name. When they first saw it, they said to one another, *Exod.* 16. 15, מָן הוּא לֹא יָדָעְנוּ, MAN HU, it is manna; for they wist not, מָה הוּא, what it was, and v. 31, and the house of Israel called the name thereof manna. We can on no account assent to those, who render מָן הוּא, what is this? For, מָן never signifies in *Hebrew*, what, and here it is very expressly distinguished from מָה: nay, it is not very common in *Chaldee* taken in that sense, as they usually say מִן of a person

a person, not of a thing. I will not however conceal it, that they speak with greater freedom, than they ought, who absolutely deny, that מן in Chaldee is applied to a thing. *Drusus ad Job. 6. 31*, hath given some examples to the contrary. But the *Israelites* spoke then in *Hebrew*, not in *Chaldee*. I know not, whether they are in the right, who affirm, that מן is an *Egyptian* word, and is equivalent to an interrogative pronoun; but tho' they are, yet it does not seem probable, that the *Israelites* would express a thing so sacred by a term borrowed from a nation so odious, not only in that first surprize, but also ever after. And then, it is altogether trifling to say, that the food which God gave to the *Israelites*, was always called WHAT; only because, when at first they did not know, it they asked, *what is this?*

XXII. It is much more agreeable to derive the word from מונה, *he prepared, appointed, determined*: and hence the name מונה, *manna, portion*, even of the food, allotted for any person, *1 Sam. 1. 4, 5. Neh. 8. 10, 12*, and generally else where. But from *manna* 'tis easy to form *man* by an † *Apocope*, especially in the exclamation of persons under a surprize, and when *he* is the next letter that begins the following word. And this is the more probable, as such an Apocope is often to be met with in the word *manna*: once in the imperative, הוֹסֵד וְאֵמֶת מֶן, *prepare (or appoint) mercy and truth, Ps. 61. 7*; and again, in the * preterite, *Jon. 1. 17, וַיִּבֶן, and Jehovah prepared a great fish*; and what comes nearest to the point in hand is, when an allotment of food is spoken of as in *Dan. 1. 5, וַיִּבֶן, and the king appointed them a daily provision*. As

But an
allotted
and a
prepared.
portion.

† A figure which takes away the last syllable, or letter of a word.

* The Authors words are indeed, *irramque in futuro, and in the future*, but I imagine; there is certain a mistake, as the words quoted are rendered, in the preterite tense.

therefore both the form of the term agrees to it, and the signification is very suitable; what remains, but that we say with the most learned of the *Jews*, that *man* signifies the food appointed, prepared for, and given to *Israel* as their portion? Such a name became this miraculous food. And what is added is no objection; namely that the *Israelites* knew not what it was. For, in general, they knew from the prediction of *Moses*, that they were to be satisfied with bread, v. 12, from which they conjectured, that what they saw, was the portion, which was intended for them from heaven; and this they expressed by the name, *man*. But they did not distinctly know, what it would be, nor had they any peculiar name, by which to express it. To this the author of the book of *wisdom* seems to have alluded, when *Chap.* 16. 20, he calls *manna, bread prepared from heaven*. And therefore this name has so far prevailed, that it has remained unvaried in all languages, and is even given also to things, which have any similitude with that food of the *Israelites*.

Common
manna,
what.

XXIII. As to the *thing* itself, naturalists well know, there are three things reckoned among watry meteors; namely dew, honey, and manna. But the learned are not agreed about the original of manna. *Christophorus Vega apud Jonstonum de admirandis Metecrorum*, c. 10, is of opinion, that the manna of the shops is the work of certain small bees, like thick-bodied gnats, from which, as they sit in clusters on trees, something flows down in drops, like a kind of sweat. *Vossius Physilog. Christiane*, lib. 5. c. 21. Says, it is the sap of the larch-tree, or of the ash, and that *Matthias Lobelius* was the very first who said so. The more common opinion is, that it is a kind of aerial honey sprinkled with dew, which, in the summer months, during the scorching heat of the sun in the day-time, runs together by the nocturnal cold into clusters, and is rounded into grains, from the flowing down of the dewy humor, and from the

the moisture of the air ; and generally settles on trees, herbs, and stones, as *Lemnius de herbis Biblicis*, c. 3, describes it. But it has a kind of medicinal virtue, by which it loosens, and gently purges.

XXIV. Now the question is, whether the manna of the *Israelites* was of the same species and nature with the common ? It is sufficiently agreed on, that some miraculous circumstances attended the manna of the Hebrews ; but there is no solid reason to conclude from this, that the thing itself was altogether new, and was never produced by natural causes at any time, or in other places : since God could so multiply the dew conveyed in great plenty from some other quarter, to be matter fit for the production of manna, as to be sufficient for the daily supply of that great multitude ; and so dispose it, as to be endowed with those wonderful adjuncts, we are hereafter to speak of. It is certain, *Josephus* thought it was a natural manna, and relates, that in his time, it still continued to be plentifully rained down about mount † *Sinai*, *Antiq. lib. 3. c. 1.* And *Franciscus Vallesius Philosoph. Sacr. c. 57*, insists at large, that the manna of the *Israelites*, was altogether the same with the common. *Cardan* also *de Subtilitate, lib. 21*, relates, that in the desert of *Traga* in *Lybia*, there is so much of it gathered in a day, especially about the town *Agadez*, as that a pound, of 28 ounces, is sold for two pence ; and adds, the inhabitants by eating it, live sound and healthy, tho' the air be pestilential. They, who are of this opinion, likewise observe, that they do not undervalue the favour granted to the *Israelites*, in such an extraordinary manner, when they search into the natural causes of things ; but praise the infinite wisdom of God, who disposes all things in such a

Whether
the manna
of the
Israelites
was of the
same spe-
cies.

† They have, says he, in that country to this very day, certain dews, and rains, that seem to some what of resemblance to this, that fell upon the intercession of Moses.

way, that even the most extraordinary, may in a good measure seem to have happened according to the ordinary course of nature; as *Vallesius* speaks in the place above quoted. Others again think, that the manna of the *Israelites* was something extraordinary, never seen before, and after it ceased, was never after to be met with; and when it is called angels food, and every where spoke of, in the Holy Scripture, as prepared by the special hand of God, they think a natural cause ought piously and religiously to be excluded in this case: thus *Rivet in Exod.* 16. 13.

It had, indeed, natural causes, but those working in an extraordinary manner.

XXV. Our judgment is, that there is no reason, why we may not conclude, that God, in the production of this manna, made use of natural causes, as he had before used the wind in drying up the red sea. And it is very probable, this manna took its rise from the same, or the like causes, from which the ordinary is produced: and so far it may be called natural. Yet the continued and daily concurrence of those natural causes, for the production of it, in such quantities, was miraculous, and altogether extraordinary: thus far then I say, it was miraculous. We add, that, at this day, no manna is known, which, in every respect, is of the same nature with the manna of the *Israelites*. For, to omit other things, the manna of the *Israelites* was of a consistent substance, supplied the place of corn, and was given to the people for food. The common manna is a medicine, not a food; and cannot be the ordinary food of any people, without a miracle.

The new Polish manna comes nearest to it.

XXVI. To the manna of the *Israelites*, the *Polish* comes nearest, which was not long ago found strewed in the fields, it was small and like sugar; and when it is boiled up with butter and a little sugar, may easily vie with the most delicate Italian jellies or dainties, as *Keckerman* describes it, *Physic. lib. 6. c. 10.* *A lapide in Exod. 16. 21.* treats more largely on this, and declares, that from the constant accounts

of

of the *Poles*, it rains down in the nights of the months of June, and July, and settles on the herbs like a dew: that, before the sun is up, it is gathered in sieves, sifted, pounded, mixt with water, and made into a kind of hasty pudding. But if the sun begins to be hot, the husk of it dissolves, and the grain of the manna, inclosed therein, is lost. He adds, that he had seen the grains, and that they resembled millet, are only longer and of a ruddy colour, and found the taste of it like that of † panick. But even this [manna is different from that of the *Israelites*. 1st. In figure, for it is oblong; whereas that of the *Israelites* was round like coriander seed. 2dly. In colour, being ruddy, whereas the other was white. 3dly. The *Polish*, is included in a husk, whereas the other had none. 4thly. The manna of the Hebrews melted before the sun, and vanished; only the husk of the other is dissolved, but the grain is hard and falls to the ground.

XXVII. However, there are many concurring circumstances, which here proclaim, that a miracle must by all means be admitted. For, (1). The manna, which is commonly known, is gathered only at certain seasons of the year; but this came down daily. (2). During so long a time, none fell on the sabbath, but in a double quantity on the day before: (3). It was found daily in such quantities, as to suffice to feed so many thousands. (4). If it was kept till the next day, it spoiled; except that which was the portion of the sabbath. (5). And yet that part of it, which God commanded to be laid up, remained untainted for some ages after. (6). It fell in all places, where ever the *Israelites* encamped; but was not known among the neighbouring people, at least not used for food, much less for their daily food. (7). It ceased, after they passed over *Jordon*,

The miraculous circumstances.

† This is a grain like unto millet, with a knob full of corn.

and they had got a full supply of ordinary bread : and perhaps there are more circumstances to the same purpose.

The origin of the manna from God out of vapours.

XXVIII. The *origin* of the manna was from God, as the principal cause. It is every where ascribed to him, as a singular privilege, which he bestowed on his people *Israel*, *Exod.* 16. 4, 8, 16. *Deut.* 8. 3, 16. *Neb.* 9. 15, 20, 21. But God formed this bread in the air, from the vapours or exhalations, properly prepared by the sun, and by the other stars, if they contributed any thing towards it. Whence it is said, *that he commanded the clouds from above, and opened the doors of heaven, and gave them of the corn of heaven*, *Pf.* 78. 23, 24. But the air, which is the seat of meteors, is called heaven; as *the fowls of heaven*; and in *Lucretius*, *the air which is called heaven*. And as the angels are ministering Spirits, *Heb.* 1. 14, whose ministry God very frequently used in the whole œconomy of the Old Testament, and who upon other occasions supplied God's Servants with food, *1 Kings.* 19. 5. 6, 7, I see not, why a celebrated expositor of our day, who in other things makes the church of that age subject to angels, can deny, that this food was prepared by angels. *Suidas* says. *manna is a food supplied from above. And is called the bread of angels, because they supplied them with it.*

By the ministry of angels.

XXIX. And yet I doubt, whether any sufficient argument can be formed from *Pf.* 78. 25, for the ministry of angels in this particular. We there, indeed, find *לחם אנגלים*, which the septuagint translate *ἄρτον ἀγγέλων*, *the bread of angels*: just as the author of the book of *wisdom* calls it *τροφὴν ἀγγέλων*, *chap.* 10. 20, *angels food*. And *R. Solomon* in like manner *לחם תלמים*. But first, we are under no necessity to understand angels by *אנגלים*, which signifies *the strong*. For that is a general name, and is applied to men of valour, or *Heroes* among men, *Jer.* 46. 13. *Lam.* 1. 15. Let it therefore be called
the

the bread of the strong, because it made the Israelites robust and strong; as supplying the place of ordinary bread, by which the heart is supported, tho', at first sight and taste, it might seem light; or, what I would choose, the bread of *Heroes*, that is, such as even the greatest nobles would reckon delicious. God is also called אֱבִיר, *the [Hero] mighty one of Jacob*, or of *Israel*, Gen. 49. 24, Isa: 49. 26. Nor is it unusual in Scripture, when speaking of God, to use the plural number; of which they, who have but a small share of learning, are not ignorant. Why may we not therefore be allowed to explain it of the *bread of God*, which the *Hero of Jacob* gave them, and which also spiritually was a representation of himself? *Drusus* also has observed this on *John*. 6. 31. Again, should we grant, that angels are meant, yet I do not recollect, that they are called אֱבִירִים in Scripture, but I well remember, that they are represented as גְּבוּרֵי כֹחַ, *excelling in strength*, Ps. 103. 20; yet the matter would still remain undecided, since it might be called the bread of angels, because of its excellence and spiritual signification: for, it signified, that God, who is the life and joy of angels, was to descend from heaven, in order in like manner to become the food, that is, the joy and life of men.

XXX. *Moses* here also acted his part; who, it is very probable, interceded with God by prayer, that he would give food, to the starving people. *Josephus* says, these were poured forth on a high rock, adding of his own fancy, that the manna first fell, and thickned on the palms of his hands, as they were stretched out to heaven, when he returned thanks to God: and that *Moses*, suspecting what it was, tasted it, and joyfully, upon the discovery shewed the people the favour God had bestowed on them. That the people, having seen their food rained down from heaven, imagined it snowed, the season of the year comporting with this. But these things neither agree with reason, (for it is beyond all probability,

There intervened the ministry of *Moses*.

bability, it should snow in that hot climate in the month of May, when these things happened) nor with Scripture, which speaks expressly of some persons, who went out of the camp at break of day, and first observed the manna. *Exod. 16. 15.*

Who yet
was no
meritori-
ous cause.

XXXI. The *Gemariſts* go too far, when they say in *Taanith*, *Fol. 9. col. 1*: *That the Israelites had three good ſhepherds, Moſes, Aaron, and Miriam; and three benefits given them by their hands: the fountain, the cloud and the manna. The fountain, for the merits of Miriam: the pillar of cloud for the merits of Aaron, and the manna for the merits of Moſes.* But what Chriſt ſays, contradicts this aſſertion. *John. 5. 32. Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven: but my Father giveth you the true bread from heaven.* Nor was the typical bread from *Moſes*, but from God. *Moſes* was only the meſſenger, not the meritorious cauſe of the divine gift: and much leſs did the antitype Chriſt, with his grace, the bread which came down from the third heavens, proceed from *Moſes*. This, however, *Moſes* did; having by his prayers obtained the favour of God, he told the people in God's name, what ſhould happen with reſpect to their food, and explained the whole deſign of the manna. *Philo* has prudently obſerved, that God, indeed, gave his people comfort, but diſcovered it firſt to *Moſes*: *the one, indeed, on account of his natural benignity and affection towards men, but the other becauſe he would put honour on the leader, whom he himſelf had appointed.*

The figure
of the
manna.

XXXII. The ADJUNCTS of the manna are either *internal* or *external*. To the former belong the figure, colour, taſte. Of the FIGURE it is ſaid, *1ſt.* That it was *a ſmall thing, as hoar-froſt on the ground, Exod. 16. 14*: ſmall, indeed, at firſt ſight, yet precious in itſelf, and of the greateſt efficacy; as God uſually diſplays his wonderfull power in the ſmalleſt things. *2dly.* That it was מַן־הַשָּׁמַיִם; a word which we no where elſe meet with in Scripture, and therefore

therefore diversely explained. The *Vulgate* has, *quasi pilo tufum*, as if pounded by a pestle, that is of such minuteness, that it seem'd to be brought to that smallness by some art, and as in a mortar. Others translate it, *decorticatum*, peeled; *Junius*, *rotundum*, round, as also *Erpenius* Arabic interpreter; and *Kimchi* says, it signifies the same thing as *רָאָה*. round. Other Jews translate it *revelatum*, disclosed; and imagine, the manna was shut up in the dew, which was over and under it, as in a coffer, and the upper dew ascending, by the more advanced elevation of the sun above the horizon, the manna appeared in sight. But all this, to speak in the softest manner, is uncertain. 3dly. That it was like coriander seed, v. 31. Not in colour, since coriander seed, is black; but because it was small and round. Well say the *Talmudists* in *Joma* c. 8. fol. 73. col. a, round as coriander, and white as pearl.

XXXIII. With respect to its colour, it is said ^{its colo-} *Exod.* 16. 31, that it was white, and *Numb.* 11. 7, ^{ur,} the colour thereof as the colour of bedola, but what that was interpreters are not agreed. The Jews insist, it was a kind of precious stone: but are opposed by *Junius* and *Marcus Marinus Brixianus*; because *Gen.* 2. 12, it is said, there is bedola and the onyx-stone; wherefore, as the name stone is, by way of distinction, added to the word onyx, they conclude, that *Bedola* cannot be a stone. Others imagine, it was crystal, and consequently the colour of the manna was bright and transparent. Most of the moderns, following *Josephus*, from the affinity of the word, contend, that it was *bdellium*; concerning which *Serapion*, quoted by *Drusius*, says, that the Jewish *bdellium* is the gum of a tree, that grows in Arabia: and that the better sort, is that of a good flavour, tough within, and soon dissolving, inclining to white, not having any bits of wood or other impurities in it &c. *Pliny* adds, it is transparent, and like to wax, *lib.* 12. 9. See *Salmas. Exercit. Plinian* p. 846, and de *homonymis*

homonymis hyles Iatrecq. c. 109. From this they conclude, that the grains of the manna were transparent and of a whitish cast: which is a sign of its great purity and perfect digestion. But I must not conceal, that *Bochart in Hierozoic. P. 2. lib. 5. c. 5,* has by his arguments convinced me, that *bedola* is a *pearl*, for which they still very frequently fish in that place, which *Moses* has described *Gen. 2. 12,* as *Patrus Texeira* an eye witness, and *Benjamin in Itinerar. p. 105,* testify. Besides, both the manna and the pearl are of the same colour, namely white: and both of them are round: nor is the observation of *Junius* or *Brixianus* to the contrary of any weight. Since it does not follow, that because the onyx is called a stone, *bedola* is not a stone likewise. Not to mention now, that the lawyer also excepts pearls from the class of stones and gems, *lege, quum aurum 19. §. Gemma autem, 17 and seq. ff. De auro and argento legato.* And tho' pearls are usually called stones by the Hebrews, yet they are of a quite different kind from those stones, produced in the earth; such as gems properly so called. They who contend for *bdellium*, have scarce any other argument but the affinity of the appellation, which is often fallacious: in other respects *bdellium* and manna have no such agreement.

Its taste.

XXXIV. Its SAVOUR or taste is likewise highly commended, *Exod. 16. 31,* כַּצִּפְחַת בִּדְבַשׁ *Sicut epichyti ex melle,* as *Eunius* translates, *as of a wafer made of honey,* or according to the *Vulgate,* *quasi simile in melle,* as of fine flour in honey. And, *Numb. 11. 8,* כַּטַּעַם לֶשֶׁר הַשֶּׁמֶן *as the taste of fresh oil.* As the Scripture thus determines the taste, the fictions of the Jews are very trifling, which the Papists too greedily catch at, the better to put a varnish on their monster of transubstantiation; as that the manna had all kinds of tastes, and that every individual *Israelite* tasted in it whatever he pleased; young men, bread; old men, honey; young children, oil: as the Jewish masters

trifle

trifle in *Schemoth Rabba Sect. 25*: with whom the author of the book of *wisdom, chap. 16. 20.* seems to agree. It is astonishing, with what nicety the Papists dispute on this matter; namely, whether this was only the privilege of the pious, or common to them with the wicked; *Tirinus*, after *Augustin*, *Abulensis*, and *Hugo Cardinalis*, stands up for the former; but is opposed by *Corn. a Lapide*. This being observed, there are other questions also started; and among the rest, whether the manna changed not only its taste, but also its substance, at the desire of those who eat of it, so as to be turned into an egg, a pullet, or lamb, as often as such things were longed for; or whether a change only was made in the qualities? In either of these ways, they find something in the manna to support their doctrine of transubstantiation. For, if the former, as has seemed good to doctors of great reputation, we have an evident example of a transubstantiation. If the latter, with the Jesuit *a Lapide*, hence at least may be concluded, that accidents may remain without their substance; because, as a different taste usually accompanies a different substance, the substance of the manna remaining, the taste was changed at will, and proved nourishing: whence it follows, that the accidents of bread may also remain, and prove nourishing in the transubstantiated wafer. But these are the dotages and fond sportings of men, who shamefully abuse their wit, and are overturned by three arguments from Scripture. 1st. As it accurately describes the peculiar taste of the manna. 2dly. As it mentions the industry of the *Israelites* in the different ways by which they prepared it for their more convenient use. 3dly. As it gives an account of their loathing it, *Numb. 11. 6*, which could not happen, did the manna yield the palate any taste at pleasure.

XXXV. However, we have not yet got over all the difficulty: for, as the taste of honey differs from the taste of oil, we may enquire, how manna can be compared

How the manna could have the taste both of

honey and
oil,

compared to both in taste? But this difficulty may be obviated three ways: if we say first, that the taste of the manna was somewhat different, when it was eaten in a plain manner, from what it was, when differently dressed and prepared by the Israelites: the one may therefore be understood of manna undress'd; the other of that which was boiled. And again, which I would prefer, it might, in a different respect, be compared both with honey, and with oil: not that in all respects the taste of it resembled either oil or honey; but partook of something of both, the sweetness of honey, and the fatness of oil; in general a taste mixed of both. It might be added; as honey is * the *chief of sweet things*, as the Son of Syrach speaks; whatever things are sweet to the taste, may be compared with honey. And so manna may be said, to have the taste of honey, that is in general, to be very sweet. Wherefore the author of the book of *Wisdom*, chap. 19. 21, calls it a kind of † *Ambrosial*, food that could easily melt; *ἰσχυρὸν γένος ἀμβροσίας τροφῆς*.

The place

XXXVI. The external adjuncts or circumstances are place and time. The PLACE, where God fed the *Israelites* with manna, was the wilderness. The favour of heaven supplied them with what the barrenness of the soil denied: and when they were destitute of ordinary bread, produced from the earth, they were satisfied, with bread, which came down from heaven. Finely says Josephus; *so divine and admirable was this food, that it supplied the want of all others to those that partook of it*: and truly believers may go every where with safety, when God leads the way, even thro' the wilderness, and a land not sown, *Jer.*

* The author of Ecclesiasticus, speaking of the bee, says, *her fruit is the chief of sweet things*.

† Our english version renders it a kind of heavenly meat, that was of nature apt to melt.

2. 2. *The young lions do lack and suffer hunger : but they that seek Jehovah, shall not want any good thing, Pſ. 34. 10.*

XXXVII. We are to observe the following things The time. concerning the TIME when the manna was given. As 1st. That the *Israelites* had none, before they left *Egypt* : Then they happily exchanged their cucumbers, pompious, garlick, and every servile food, for the bread of heaven, and the dainties of angels. 2dly. That this bread was for the first time rained down from heaven, when there was nothing in the land to stay their hunger. Thus God usually provides for his own people in due season, and where, ordinary means fail, employs extraordinary. While a famine raged in all places, the rapacious Ravens carry a daily portion to *Elias*, 1 *Kings*, 17. 6. 3dly. That the manna was rained every day, except on the sabbath ; when none was to be seen on the ground : but a double portion was gathered the day before, for the supply of the following : Thus the goodness of God is new every day : neither will the obliervance of his commands, especially that of the sabbath, prove detrimental to any. 4thly. That the manna continued forty years, till the *Israelites* came into *Canaan* ; where they could eat of the fruits of the land, *Jos. 5. 12.* For where ordinary means are within our reach, we are not to desire, or expect extraordinary.

XXXVIII. The *Israelites* were to perform the The Isra- following DUTIES with respect to the manna. *First*, elites to They were to gather it very early, because it would gather the melt, when the sun was more advanced. So hateful manna at to God is sloth, that when raining down bread from dawn. heaven upon his people, without their labour, he commands them to rise with the sun to gather it. Man was not suffered to be idle even in paradise.

XXXIX. *Secondly*, They were to gather it by a To a cer- certain measure, an homer for each : a quantity, it tain quan- 22 VOL. III. N tity. is

is probable, sufficient to satisfy even the most robust, and those of the largest appetite. For, an homer was a large measure, concerning which may be seen *Waserus de Antiq. Mensur. lib. 2. c. 3.* where he shews, that an homer contains as much as forty three shells of eggs and a half. *Varinus* has computed, the allowance of each to have been about fifty of our ounces. God stinted them to a certain measure, to set bounds to their excessive appetite: but indulged them in such a measure, as would shew the riches of his bounty.

About which some difficulties are resolved.

XL. But the account here given by *Moses* deserves particular consideration, namely that some of the *Israelites* gathered more, others less: but that afterwards when it was, measured by the homer, he who had gathered more, had nothing over, and he who had gathered less, had no lack, *Exod. 16. 17.* Some have conceived a twofold miracle here; one, about the gathering of the manna; the other about the consuming it. They imagine, if any had gathered less than the appointed quantity, before it came to be measured, what was lacking, was miraculously added by an angel; but if more, the overplus was taken away by an angel, and invisibly added to what others gathered. They also imagine, that every one consumed an entire homer of manna a day: but as this was not possible in such a diversity of ages and health without a miracle, they boldly pronounce, God very unequally attuned the nutritive efficacy of the manna in equal quantities to the strength and appetite of every person: and besides, heaped the manna closer in the homer for the more voracious, but looser for the weaker and the young.

In gathering the manna no miraculous increase or diminution.

XLI. But all these things are framed at pleasure; nor are we to multiply miracles without necessity. As to the gathering, the manner of it seems to have been thus. Every one gathered as much as he could: and, as is usual in such cases, some gathered more, others less, as some were more diligent than others.

But

But what was collected by all, who lived under the same tent, seems to have been thrown into one heap ; from which the master of the family taking the appointed measure, so distributed to each his portion, without paying any regard to the labour or diligence employed, but to the divine appointment, so that each had an equal portion. For, so much could with ease, be jointly gathered, as that every one might have an equal portion. These thoughts have, in my opinion been judiciously suggested by the most excellent *Rivet* ; and may be confirmed from 2 *Cor.* 8. 14, 15 : where *Paul* exhorts the rich to supply the wants of the poor out of their abundance, by this argument ; because *it is written, he that had gathered much, had nothing over ; and he that had gathered little, had no lack.* As if he had said, “ as formerly it was “ the will of God, that, among the *Israelites*, they “ who had gathered much manna, should supply “ the wants of those, who had gathered less, that “ there might be an equality : so among christians, “ it is but just, that those, who, by the bounty of “ God, are possessed of an affluence of good things, “ should supply the wants of those, for whom a more “ scanty provision is made”.

XLII. I am also of *Rivet's* opinion with respect to their eating the manna ; namely, that every one had really such a quantity allowed him, as was sufficient even for the largest appetite, yet that each was at liberty to eat as much as he pleased : and therefore that most of them had more food, than either necessity required, or than they could well eat. But that, as they were not allowed to keep what was over, till the next day, they might throw it away towards evening ; that so they might profess their faith and confidence in God, who, they were persuaded, would grant them a fresh supply, the following day. And the throwing away the superfluous manna was no sign of contempt ; any more than the burning what

All not bound to eat an equal measure.

was left of the paschal lamb; but rather an evidence of a sincere trust and confidence in God.

Unlawful
to reserve
any for the
morrow.

XLIII. The *third* duty was, to reserve none of the manna for the morrow, v. 19: Not that every person was obliged to consume their measure daily, and force it upon their loathing stomach beyond their appetite: for, this, as I have just hinted, was inconsistent with the holiness, wisdom, and goodness of God. It was enough, if nothing was reserved for the use of the following day. What remained might either be burnt in the fire, or buried in the earth, or given to the cattle, or destroyed some other way. But, God; by this method, was pleased to try their obedience, *Exod.* 16. 4, and to exercise their diligence every day, and teach them contentment, and to inculcate faith and trust upon them, that, depending alone on his providence, they might wholly commit to him the care for the morrow, *Mat.* 6. 25, 31.

A double
quantity
to be ga-
thered the
day before
the sab-
bath.

XLIV. *Fourthly*, the day before the sabbath they were to gather a double quantity, v. 7. And were allowed to lay up whatever was left of that till the next day, v. 25: which neither stunk, as what was reserved on other days, nor had any worm therein. v. 26. By this God intended, that on the sabbath, they should desist from every work, that regards the care of this animal life, devote themselves to him alone. And in fact he shewed, that he would add other things to those that seek his kingdom and righteousness; and that it would prove no detriment to any, if laying aside the care of the body, they at stated times laid themselves out for God: as also, that during the six days of this life, we are to gather those things, which may be of service on the sabbath; for, on the seventh day, that is, after this life, there will be no longer time for working: *Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest, Eccles.* 9. 10. We are far from thinking, that this here was the first institution of the sabbath,

sabbath, but rather that it was a solemn renovation of what was instituted from the beginning of the world, but had been interrupted by the bondage in Egypt, and a confirmation of it by the miracle of the manna. For Moses, *verse 3*, speaks of the sabbath, as a thing formerly known by the *Israelites*, *this is that which Jehovah hath said, to morrow is the rest of the holy sabbath unto Jehovah, &c.* We are not ignorant of what the great *Selden, de jure nat. and Gent. &c. lib. 3. c. 9, seqq.* has largely, and learnedly indeed, opposed to this; but it is not of that weight, as to sway with us.

XLV. *Fifthly*, and lastly, God commanded an homer of manna to be laid up in a golden urn or pot, for a perpetual memorial thereof, and placed before his face through all the generations of *Israel*. *Aaron* did this accordingly; namely, at the due time, when the tabernacle, and ark were reared up. For these things are related here; by an evident prolepsis or anticipation, on occasion of this history. *v. 33*, tho' as is very plain it was not done till afterwards. God, indeed, would not have the memory of so great a miracle die away among the *Israelites*: and therefore he not only took care to have these prodigies recorded; but the remains of the miracle, great beyond all exception, and adapted to strike every one with amazement, to survive. Nevertheless, to prevent their being made on occasion of superstition or idolatry, wisely ordered them to be laid up in the most holy place, and removed from the use of the common people.

XLVI. We must here, by the way, remove an apparent contradiction. *Moses* says, *Exod. 16. 34*, that a pot with manna, agreeably to the divine command, was by *Aaron* laid up BEFORE THE TESTIMONY to be kept. But the testimony is either the ark, so called, because the testimonial tables of the covenant were laid up in it, or the tables themselves that were in the ark: but *Paul* writes, *Heb. 9. 4*, in

which (the ark) *was the golden pot, that had manna, and Aaron's rod that budded, and the tables of the covenant*: where he places the pot with the manna in the ark, as well as the tables of the covenant. This difficulty is so much the greater, if we compare 1 Kings 8. 9, and 2 Chron. 5. 10, where it is expressly said, that there was nothing in the ark, but the two tables of the law. Many things have been ingeniously devised by the learned, to take off this apparent contradiction. I own, I am best pleased with the observation of Drusius on Exod. 16. 34, that the particle *IN* with the Hebrews, and those that adopt their way of speaking, sometimes denotes, *AT, NEAR, BY*. To prove this, he quotes *Jesh. 10. 11*, and *Judges 18. 12*. Another learned author has very properly added *Jesh. 5. 13. 1 Kings 17. 3. Jer. 13. 5. Col. 3. 1*. And therefore, *in which*, here denotes, *at or near the ark*. Yet Drusius himself starts a difficulty, which he owns he is not able to remove. *Every thing would answer well*, says, he, *unless there followed, the tables of the covenant: for these were within the ark. But that the preposition IN should signify two different things in the same place, is not very probable: take care therefore, how you believe this*. But we are not so soon to lose heart. We have at least found this, that *IN* sometimes denotes such a latitude of place, that it even comprehends those things which are *near* and *by*. Moreover the ark was so framed, that some things might be placed on the sides of it without, as appears in the case of the volume of the law written by Moses, which was placed *in the side of the ark of the covenant of the Lord*, Deut. 31. 26. All the things therefore mentioned by Paul were *in the ark*, that is, *within the compass of the ark*, tho' some of them were within it more than others. Nor could Paul speak less properly thus, than we do, when, for instance, we say, *in the human body* there are skin, and flesh, and bones and bowels: where

n is used in the same sense, and yet with some latitude.

XLVII. There are three *sins* of the *Israelites* recorded with respect to the manna. 1st. That several of them, contrary to the express command of God, reserved some of it for the morrow. *Exod. 16. 20.* The sins of the Israelites about the manna. With such insolence does the wisdom of the flesh set itself in direct opposition to God, tho', by his astonishing goodness, he renders himself amiable, and at the same time venerable. And this obstinacy of corrupt nature, is not to be subdued by any miracles. But what was reserved, began to swarm with worms, and was putrified. To teach us, that whatever is unjustly and covetously reserved, contrary to the command of God, stinks before God and men; and hence worms arise, that is, various kinds of evils, especially the worm of conscience: whereas, on the contrary, what was reserved against the future sabbath, proved permanent and incorruptible, *Mat. 6. 20. 1 Tim. 6. 19.* 2dly. That they went forth on the very sabbath to seek for it; however then they found nothing, *v. 27.* God justly frustrates the desires of those, and renders their labours abortive, who undertake any thing contrary to his command. Nor have such any reason to expect the divine blessing on their labours, who, on the day of the Lord's rest, are employed in things, that regard their own subsistence, while they omit the worship of God, *Isa. 58. 13, 14.* 3dly. That at last they loathed and disdained the manna, tho' it was the sweetest and most wholesome of all food, especially in comparison of the cucumbers, the melons, the leeks, the onions, and the garlick, *Numb. 11. 5, 6.* Thus men usually prefer the carnal refuse of this world, to the treasures of heaven, the husks of the earth, to the dainties of angels. And that nothing on this earth is so delightful, but that one time or other it begets a loathing: even the most excellent gifts of God, natural as well as spiritual, on account of this perverseness of

our minds, thro' custom, lose their value in our esteem.

The manna a sacrament.

XLVIII. Now let us consider the MYSTERY of the manna: *Paul* teacheth us, that this food was sacramental, *1 Cor.* 10. 3, where he calls it *spiritual meat*: but it was so, not in its own nature, for it was appointed for the support of the animal life, but in signification, wherein it answers to our mystical supper. *Augustin* on *Pf.* 77. 1, says, *it was spiritual, that is, it signified something spiritual.* And *Christ* declares *John.* 6. 32, himself was that true bread, which came down from heaven, and was prefigured by the manna. The *Jews* however blind, promise to themselves a new manna by the *Messiah*. For thus in *Midras Cobelet*, fol. 86, col. 4, the first redeemer caused the manna to descend, so also the latter redeemer will make the manna to descend: as it is written, and there shall be an handful of corn in the earth, *Pf.* 72. 16. Tho' their expectations were really carnal and corrupt, yet they are the remains of ancient and spiritual instruction. So likewise in *Midras cantici*, fol. 16. c. 4. The last redeemer shall be revealed to them. And whither will he lead them? some say, to the wilderness of *Judah*: others, to the wilderness of *Sibon*, and *Og*; and he will cause the manna to descend to them. But it is to be observed, that *Christ* frequently fed the multitude in the deserts of *Judea*, and in the wilderness of *Og*, with the food of his word, which is more excellent than any manna; and when there was occasion for it, stayed the hunger of the body with bread, which he multiplied no less miraculously, than the manna formerly was. See other testimonies of the *Jews* in *Viega* on *Rev.* 2. 17. But according to the method prescribed, let us come to particulars.

There is resemblance of the manna with *Christ*.
1. *Etymology*.

XLIX. Manna denotes that food, which was appointed, prepared by God, and given to the *Israelites* for their portion, in order to the support of life. So *Christ* is the gift of God, *John* 4. 10. That excellent gift,

gift, foreordained by God, 1 Pet. 1. 20, and by his unspeakable goodness bestowed on the true *Israel*, for their portion, Pet. 10. 16, by which they should live: thus Jesus himself declares, *John* 6. 51, *I am the living bread, which came down from heaven: If any man eat of this bread, he shall live for ever.*—

The manna was given to the *Israelites*, when they were least concerned about the blessings of God, and put a greater value on the good things of *Egypt*, and had again tempted God. Christ came into the world, when it was most corrupted, and offered his spiritual blessings, at a time, when the very best could scarce ascend above earthly and carnal things.——*Israel* did not know the manna, when it was first given, tho' promised by *Moses*. Tho' Christ was so often promised by *Moses* and all the holy Prophets, and described to the life, yet when he came into the world, the world knew him not, *John* 1. 10.

2. It was given to the unworthy.

3. Tho' promised, was not known.

LI. Tho' the origin of the manna was from heaven, yet the vapours or exhalations, from which it was congealed together, were raised from the earth by the efficacy of the sun. Christ several times repeats it, that he came down from heaven, to give life to the world, *John* 6. He, who is the *day-spring from on high*, *Luke* 1. 78, is also the *fruit of the earth*, *Isa.* 4.

4. It came down from heaven, and at the same time had its origin from earth.

2.——We have already observed, that angels were employed about the descending manna. A great multitude of the heavenly host, sung the birth-day song, when Christ first came into the world. *Luke*, 2. 13.——*Moses*, indeed, could not give the manna, yet he promised it, and explained the nature of it. So neither was he the author of true Salvation, but testified of Christ, and taught that the life of the soul consists in communion with him, *John* 5. 46.

5. Angels employed about it.

6. Had the testimony of *Moses*.

LI. The manna was, in its form and figure, small and minute, promising nothing great at first sight: thus also Christ, when he was seen only with the eyes of flesh, had neither form nor comeliness, that we should desire him, *Isa.* 53. 2.——Yet the white

7. Figure small.

8. In colour white and like pearls.

colour

9. Very sweet in taste.

10. Poured and baked.

11. Was rained down in the wilderness.

12. In a case of extreme want.

13. After the Exodus.

14. Every morning early.

colour of the manna, and usually that of pearls too, represented the most excellent purity of the Lord Jesus, and the glory of the divine majesty *shining* forth in the assumed form of a Servant.——The taste of the manna, that was so very sweet, like honey, and the most excellent oil, signifies the unspeakable delights of that grace, we obtain by Christ, whose sweetness none understand but they who taste it. *Pj.* 34. 8.

——In order to be a more proper food for *Israel*, it was ground in mills, or pounded with pestles, or baked in pans. *Numb.* 11. 8. Christ was also prepared by various sufferings, that he might be most sweet and wholesome food to our soul.

LII. The manna was rained down in the wilderness: and Christ came into the world, and to the people of *Israel*, when, like a wilderness, it was overgrown with thistles, and thorns, and most barren of good fruit: and by his coming *comforted all the waste places of Zion, and made her wilderness like Eden, and her desert like the garden of Jehcebab.* *Isa.*

51. 3.——It was then, that the *Israelites* obtained the manna, when all that they had brought out of *Egypt*, was spent, and they saw they must inevitably perish by famine, unless they were relieved by the unexpected favour of heaven. Christ bestows his grace only on those, who sensible of their want, and rejecting every worldly comfort, choose to owe their Salvation to him alone, *Luke* 1. 53, *he filled the hungry with good things, and sent the rich empty away.*

——Nor can any one hope for the consolations of divine grace, unless they first quit the *Egypt* of this world, and the prison of sin, and passing thro' the red sea of sorrowfull repentance, he gives himself up to be led and directed by the Holy Spirit, in the way to the heavenly *Canaan*, *Isa.* 32. 16, 17.

LIII. The manna came down every day, and when ever the morning dawned, presented itself fresh to the *Israelites*. Thus also the grace and tender mercies of the Lord are new every morning, *Lam.* 3.

23. ——— Yet this bread was in such manner given for six days, as none if it was to be seen on the seventh. This seems to signify, that Christ would in his appointed time appear among the *Israelites*, and converse daily with them; but afterwards would neither be seen, nor sought for, any whete on earth, nor be imagined, to be either in this or in the other place. But because that day was the seventh of the week, this set forth, he should cease to be seen by men on the seventh; But on the first day of the week, when he returned from the grave, he would present himself to the view of his people almost as early as the sun. ——— When the *Israelites* were come into *Canaan*, the manna ceased; every thing which regards the state of the church, wandering in the wilderness of this world, consequently every healing grace, and every thing, which flows to us from Christ, as mediator, and supposes any defect shall cease after the last day, when God himself shall be all in all to his church, when introduced into the heavenly country, 1 Cor. 15. 28.

15. Not to be seen on the seventh day.

16. Ceased upon the arrival in Canaan

LIV. The manna was not bestowed on the *Israelites*, as the effect of their sowing or culture, or of any human industry; but by the gratuitous gift of the divine goodness and bounty alone: the only thing required of them, was to receive, to gather and make use of that gift of God. Thus in like manner the life and Salvation, we have in Christ the Lord, is not of him that willetb, nor of him that runneth, but of God that sheweth mercy, Rom. 9. 16. And his grace is as a dew from *Jehovah*, as the showers upon the grass, that tarrieth not for man, nor waiteth for the Sons of men, Mic. 5. 7. It is however our duty, by faith to receive, and apply to ourselves the offered grace. And this was what our Saviour meant, when he said, John 9. 27, labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. ——— And this, indeed, was to be done early in the morning, not

17. Bestowed on the *Israelites*, without labour, but that of gathering it.

18. And that early,

letting

letting slip the opportunity, *Isa.* 55. 6, *seek ye the Lord, while he is near.* *Psf.* 63. 1, *O God, thou art my*

19. With-
out the
the camp.

God, early will I seek thee.——The *Israelites* were to go without the camp, in order to have the manna. Whosoever labours to find Christ, must not indulge too much the ease of the flesh. When the spouse sought her beloved in her bed, she found him not *Canticle.* 3. 1; but when she had gone a little further she found him, *ib.* 4.

20. Given
by a stint-
ed, but
ample
measure.

LV. 'Tho' God gave the manna in a certain stinted measure, yet in a quantity sufficient for those of the largest appetite; Christ deals out a portion of his grace to each, in such a manner, as nothing may be wanting to their Salvation, *2 Cor.* 12. 9. His grace, however is equally set before all the elect, that each may take of it to his full satisfaction. *Canticle.* 5. 1. If they open their mouths wide, they shall be filled with the goodness of the Lord, *Psf.* 81. 10. *Psf.* 36. 8, 9.——Our esteem and longing for the divine grace can indeed never be to excess; nor are we forbid to strive after more: let each account it said to himself, *1 Cor.* 12. 31, *covet earnestly the best gifts.* But yet every one ought to be content with the most free and wise dispensation of our Father, humbly confessing ourselves unworthy even of the least. But if any, by the blessing of God, is found to have gathered more than others, his duty is to lay out his abundance for the common benefit, and supply the wants of others from the plenty of his gifts.

22. Kept
to the next
day, it
spoiled.

LVI. The manna, that was kept to the following day, became tainted, and ceased any longer to be either the usual, much less the sacramental bread. Thus also the eucharistical bread, the antitype of the manna, after the time is over, when it is distributed to be eaten, loses the virtue of a Sacrament; and if it be kept contrary to the command of God, instead of being a spiritual food, will be found tainted with the maggots of a base superstition.——A double quantity was gathered the day before the sabbath,

23. Col-
lected the
day before
the sab-
bath.

for

for the use of that day of rest: on the same day of the week, the labour of Christ's soul being redoubled, such an abundance of grace was purchased for the elect, even enough to satiate, and make them happy thro' an eternal sabbath.—Nor are we to apprehend, the spiritual gifts, laid up for that day, can be tainted by any corruption——In a word, the keeping the manna in a golden pot, and the laying it up in the tabernacle, before Jehovah and the testimony, set forth, that he, who came down from heaven, to be the bread of life to sinful man, should again be taken up into heaven, and continue in the sanctuary, not made with hands, and in a state of uninterrupted life before God; whence also the communion with Christ in glory is called *the hidden manna*, Rev. 2. 17.—However, we are, above all things, to be on our guard, least, with the ungrateful *Israelites*, we loath the incomparable delights of the heavenly grace, and prefer the husks of this world before them, and so incur the justest vengeance of a despised deity.

24. It's remains did not spoil.
25. The golden pot before the Lord.

26. The loathing of the manna to be avoided.

LVII. But for as much as *the favour of meat is nothing, if there be no drink*, as *Josephus* introduces *Moses* speaking to God; and because the superabundant fulness, which is in Christ, was to be shadowed forth to the ancient people, as well as to us, the divine goodness indulged the murmuring *Israelites* likewise with drink, which was as miraculous as their meat. For, the people being parched with thirst, and finding no water, either for themselves or children, much less their cattle in the parched wilderness, *Moses*, at God's command, striking with his rod, the rock, which was in *Horeb*, on whose summit the glorious majesty of the divine presence was seen, opened large veins of water, Exod. 17. 1—6. This miracle is celebrated in many places of Scripture, Ps. 78. 15. 16, *he clave the rocks in the wilderness, and gave them drink; as out of the great depths: he brought streams also out of the rock, and caused waters to run down*

The water from the rock,

down like rivers. Some imagine the rock itself was turned to streams of water, from *Pf.* 114. 8, where the vulgate translates, *qui convertit petram in stagna aquarum, and rupem in fontes aquarum*, which turned the rock into a standing water, the flint into a fountain of waters; the septuagint, *ὡς τρεψάντες*. But this is a poetical hyperbole, as if we should say, heaven itself was dissolved into showers. Nothing is more ridiculous, than to bring this in support of the monster of transubstantiation. But whether God first miraculously produced the water in that place, or whether, when *Moses* smote the rock with his rod, he suddenly set open the veins of water, which had been there before, but had been shut up till then, is not for us to determine, since the Scripture is silent. What the Jews feign, that the rod of *Moses* was made of adamant, and hence penetrated the rock by the stroke; and that therefore *Moses* is said not to have struck, *על צור*, *upon the rock*, but, *בצור*, *in the rock*, *v* 6, is trifling to the highest degree.

Which in
like man-
ner was
mytical.

LVIII. As there is no great difficulty in this historical account, we hasten to the consideration of the mystery; set forth *1 Cor.* 10. 4, *and did all drink the same spiritual drink.* Spiritual, not surely in its own nature, but in its signification, as we have intimated concerning the meat. *For they drank of the spiritual rock that followed them*, that is, the water of the rock, which followed them in a plentiful stream in the wilderness. *And that rock was Christ*, that is, as *Tertullian, de Patientia*, says well, *signified Christ*: with whom *Augustin* agrees, *Quaest.* 57, *in Leviticum*, *the rock was Christ, not in substance, but signification.* Let us take a survey of the similitude.

Christ a
rock on
several ac-
counts,
but here
because of
the stream
of water.

LIX. It is certain, Christ is often called a rock in Scripture; on account of his eternal duration, *Isa.* 26. 4, and impregnable strength, *Pf.* 31. 2, and, which is the consequence of that, a most safe habitation, *Pf.* 71. 3. Yet I imagine these respects do not come under our present consideration. Christ is here represented

represented by a rock only, as that gave water to quench the thirst of the *Israelites*.

LX. The true similitude is this. 1st. This rock hath its name from a *perched dry waste* (for this is the meaning of *Horeb* in Hebrew), and seemed to promise nothing less than what it produced, namely streams, for giving water to such a number of people with their cattle. Is not Christ also *as a root out of a dry ground*, *Isa. 53. 2*? And is it not something above a prodigy, that he, who complained of thirst on the cross, should call out to others, *if any man thirst let him come unto me and drink. He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water, John 7. 37, 38*? 2dly. The rock did not produce water till it was smitten. Thus also *it became God to make the captain of our Salvation perfect through sufferings, Heb. 2. 10*. When his side was pierced with the spear, immediately there issued out blood and water, *John 19. 34*. And by this means he became *a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin, and for uncleanness, Zach. 13. 1*. 3dly. Nor was it lawful to smite the rock with any other instrument than the rod of the Law-giver; to intimate, that Christ was to undergo the same sufferings, and the same curse, threatened by the law to the sinner man, *Gal. 3. 13*. 4thly. The smiting of the rock was performed in the sight of the Elders of the murmuring people. At the loud clamour of an enraged multitude, and at the desire of the Elders, many of them also standing by Christ was nailed to the cross. *Mat. 27. 41*. 5thly. The majesty of the supream being displayd itself on the top of the rock. When Christ suffered, did he not even at that time, so veil himself as if he was void of divine glory? But they who were most unwilling to own it, were obliged to confess it. *Mat. 27. 54*. 6thly. Such a quantity of water flowed from the rock, that was sufficient not only to quench

The analogy.

1. The rock had its name from dryness.

2. Did not give water till struck.

3. And that with the rod of the Law-giver.

4. In the sight of the Elders of the murmuring people.

5. God stood on the top of the rock.

6. streams followed Israel in the wilderness.

the thirst of the *Israelites*, but also to follow them in streams, whithersoever they travelled in the wilderness, Ps. 78. 15, 20, Ps. 105. 41. Thus also the abundance of grace, that is in Christ, makes *our cup to overflow, and goodness and mercy to follow us all the days of our life*, Ps. 23. 5, 6.

The mystical explication of another history similar to this.

LXI. What we have recorded, *Numb.* 20. 8. Is different from this history, and is likewise mystical. There *Moses* is commanded, indeed not to smite the rock with his rod, but only to speak unto the rock, before the eyes of the *Israelites*, in order to its producing water. By which it seems was signified, that Christ ought to suffer but once, and that his one offering was sufficient for perfecting believers. *Heb.* 9. 27, 28. *Heb.* 10. 14. The efficacy of which was to be dispensed to the elect by the preaching of the Gospel. But *Moses*, contrary to the will of the precept, tho' according to the will of the divine decree, in smiting the rock twice, was a type of those, who wickedly indeed, but by the determinate counsel of God, persecute over again, and evil entreat Christ, after once suffering on the cross, in his mystical body, *Acts* 9. 14. *Col.* 1. 26. As out of the rock, which was smitten twice, there issued out much water, and the congregation drank, *Numb.* 20. 11; so in like manner, even the afflictions of believers have turned out to the advantage of the church, *Phil.* 1. 12; the blood of the Martyrs, like a fructifying rain, has watered the paradise of God; and the sparks, flying every way from their funeral piles, have far and near kindled a new light of faith, and new flames of love: so that the church never experienced a greater abundance of divine consolations, than when she was forced to endure the heaviest strokes of persecution. Yet as *Moses* himself, who was so faithful, so dear to God, was for this very thing excluded the land of *Canaan*, *Numb.* 20. 11, so none of these persecutors shall go unpunished for this

this their rash presumption. Ps. 105. 14. 2 Thess. 1. 6.

LXII. There now remains the sacrament of the BRAZEN SERPENT, whose history recorded *Numb.* 21. 6,—*Bochart* has distinctly explained, *Hierozoic. P. 2. lib. 3. c. 13.* The sum of which is this. The *Israelites*, for murmuring against God, and against *Moses*, and speaking with contempt of the heavenly manna, incurred the heavy displeasure of the deity. And therefore serpents were sent among them, to bite the people, and immediately cut off many by an infectious calamity. The Scripture calls these Serpents שֶׂרָפִים, *Seraphim*; which name they have in common with the most exalted Angels, and is derived from *burning*: but are so called, because they send a flame out of their mouth, and burn by their venomous breath. The Greeks call some Serpents, from their heat, *πενήρας* and *καυσονας*. But whether *Saraph* here denotes a water-Serpent, or an amphibious Serpent, which is *Bochart's* opinion, or any other species of Serpents, is neither so very certain, nor much our concern to know. It is more profitable to consider, how the divine mercy, importuned by the complaints of the people, and the confession of their sin, and the prayers of *Moses*, afforded a present remedy for so great an evil. At the direction of God a BRAZEN SERPENT was framed by *Moses*, and put upon a pole; that whoever looked upon it, when it was thus erected, might find a most infallible cure for the mortal bites of the Serpents: which also the event plainly proved. Three things are here distinctly to be observed. (1). The misery of the people. (2). Gods favour and goodness. (3). The duty required of man, in order to his partaking of that goodness.

LXIII. In the misery of the people, we are to consider both the sin and the punishment of it. It was a sin, to throw contempt upon the manna, and to murmur against God and against *Moses*. 23. VOL. III; O The

The history of the brazen serpent.

In the sin of the people we see a specimen of our profligacy.

The depraved corruption of nature scarce any where more plainly shews itself, than in the people of *Israel*; who, tho' loaded with so many benefits by God, so often chastised with paternal rods, yet incessantly returned to their natural disposition. Nor do they rise up against *Moses* alone, by whose means they had escaped so many dangers, but against God himself, who was present among them, by such extraordinary signs of his majesty: and with a frantick wantonness loath the manna, even the heavenly manna, which they had lately received with so much eagerness. Does not this plainly argue the unconquerable depravity of our nature, and the incredible abuse of the divine beneficence in man, when left to himself? And as we are all of the same frame, we may behold a specimen of our own perverseness in the *Israelites*.

In the punishment, the power of the devil over sinners.

LXIV. The punishment, consequent on the sin, was the bites of fiery Serpents; by which it is not improperly imagined, are shaddowed forth the suggestions of the devil, when he tempts to despair, and which *Paul* calls *the fiery darts of Sathan*, *Eph. 6. 16*, and which spread their poison thro' every part. For the devils are truly *Seraphim*; who, as in their first creation, they shone fair with the flames of divine love, so after their sin, became horrid and scorching Serpents. As themselves are scorched with the fire of divine vengeance, so they burn with rage against God and his people. And indeed, they are justly given up to the vexations of Satan, who contemptuously reject the word of the Gospel, and the grace of God in Christ, which is sweeter than any manna; or blaspheme against God himself, as *Hymeneus* and *Alexander*, *1 Tim. 1. 20*.

In the remedy, the grace of Christ towards the penitent.

LXV. But as those *Israelites* who found the bites of the Serpents mortal, not being careful to obtain a cure, are an emblem of the impenitent, who, despise the grace of God, and so die in their sins: so they, who had recourse to *Moses*, confessing their sins,

sins, and imploring the grace of God, plainly signify those, whom a sense of sin, and dread of divine judgment, excite to wiser resolutions; such as those, who were pricked in their heart, and said to *Peter* and the other Apostles, *men and brethren, what shall we do?* *Acts.* 2. 37, and the Jailor, *Acts* 16. 29, 30. But for their sake, God commanded *Moses* to put a brazen Serpent on a pole, and promised, that as many as were bitten, should, by looking to it, be cured. Indeed, I make no manner of doubt, but this Serpent was a representation of Christ: for he himself asserts, *John* 3. 14, *as Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up.* This type represents the antitype several ways.

LXVI. *First*, as to the *form*. That the Serpent was a type of the devil, not of Christ, is asserted by a learned author without any probable reason. Tho' the Serpents, which destroyed the *Israelites* by their venomous bites, were a figure of the devil, yet all circumstances loudly declare the brazen Serpent, which was made at God's command, and ordained to cure the bites of the other Serpents, was a sacrament of Christ. Nor is it more improper to represent Christ, by the figure of a Serpent, than, what the learned author so often inculcates, by that of a wanton goat. The similitude consists in the following things: 1st. That Christ, tho' himself free from all sin, came *in the likeness of sinful flesh.* *Rom.* 8. 3. 2^{dly}. That by a voluntary covenant-engagement, he substituted himself in the room of those, who by nature, like all others, are a *generation of vipers,* *Mat.* 3. 7. 3^{dly}. That by virtue of that engagement, by bearing their sins, he was made *sin and a curse,* *2 Cor.* 5. 21. *Gal.* 3. 13. And so had truly the figure of a Serpent, without its poison.

LXVII. *Secondly*, as to the *matter* of it, whereby in different respects, were represented both the villainess of the human nature, the excellence of the divine, and the efficacy of the Gospel, as the learned have

The brazen Serpent a type of Christ.
1. As to its form.

2. As to the matter.

observed. 1st. The Serpent was not of gold, but of brass, which is a meaner metal, to hold forth Christ to us, as one *in whom there is no form, nor comeliness, no beauty, that we should desire him*, *Isa. 53. 2.* 2dly. To signify the divine power of Christ by the firmness and durableness of brass. Whence *Job 6. 12, is my strength the strength of stones? Or is my flesh of brass?* And in the Poet, *a monument is said to be more lasting than brass.* 3dly. As among metals brass is the most founding. Whence *Paul 1 Cor. 13. 1, I am become as a sounding brass.* Thus Christ crucified seems to be rightly set forth by brass, as also the preaching of the cross, *whose sound went into all the earth, Rom. 10. 18.*

3. As to the lifting up.

LXVIII. *Thirdly*, as to the *lifting up*. This lifting up of the Serpent on a pole, prefigured the lifting up of Christ, not his glorious exaltation in heaven, but his ignominious lifting up on the cross, *John. 3. 14.* As *John* himself explains that phrase, *John 12. 32, 33.* For, according to the *Syriac* and the language of the *Targum*, *to lift up*, signifies *to hang up on a tree*. Both actions are denoted by the same term וקף. And as *Bochart* has learnedly observed, that manner of speaking seems to have taken its rise from the decree of king *Darius*; at least it may be confirmed by that, *Exra 6. 11, whosoever shall alter this word, let timber be pulled down from his house, וקף יתכחא עלוהי, and being set up, let him be hanged* (put to death) *thereon: set up*, that is hanged up. But *holocausts*, or whole burnt offerings, called in *Hebrew* עֲלֹת, that is, *elevations*, because they were carried upwards, signified, that Christ, when offering himself for sin, should be lifted upon the cross. Nor is it for nothing, that God would have the Serpent lifted up by *Moses*. Because it was in consequence of the curse, thundered out by the law, given by *Moses*, that Christ was nailed to the cross.

4. As to the benefit.

LXIX. *Fourthly*, with respect to the *benefit*: as from the Serpent the *Israelites* obtained the cure of their

their mortal bites; so *in the wings of Christ there is healing, Mal. 4. 2: he healeth all our diseases, Ps. 103. 3.* Wherefore as the Jews, depending on such a present help, little dreaded the bites and stings of the other Serpents; so the believer, who relies upon Christ, and makes nothing of the assaults of devils, cries out with full assurance, *O death, where is thy sting? 1 Cor. 15. 55.*

LXX. In order to partake in so great a benefit, God required nothing of the *Israelites*, but to look to the brazen Serpent: just so a bare look to Christ, lifted up on the cross, perfectly cures the wounds given by the devil; namely, a look of faith, by which *Moses* saw him, who is invisible, *Heb. 11. 27.* Thus Christ himself explains it, *John 3. 14, 15. As Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.* If therefore any among the *Israelites* were blind, or voluntarily turned away their eyes, there remained no hope of Salvation for them: so neither at this day for unbelievers, or for *those that rebel against the light, Job 24. 13,* or for those, *whose minds the God of this world hath blinded, lest the light of the glorious Gospel of Christ, should shine unto them, 2 Cor. 4. 4.* Yet as even a weak sight might be saving; so a faith still in a state of weakness, if it be genuine and sincere, rescues us from death: and as whoever was once bit and cured by the sight of the Serpent, if again bit, he was to have recourse to the same remedy: so if after our reiteration, we fall again into sin, the same faith succours, as before.

The looking to the Serpent denotes faith in Christ.

C H A P. XI.

Of the Blessings of the Old Testament.

Whatever belongs to the covenant of grace as such, was enjoyed even under the Old Testament.

I. **A**S the Old Testament is nothing, but the covenant of grace, as it was dispensed before Christ came in the flesh, it is necessary, that all the blessings or good things, which were promised by the covenant of grace, as such, have likewise a place in the Old Testament. But the benefits of the covenant of grace are eternal Salvation, and whatever has a necessary connection therewith; such as, regeneration, vocation by the word and Spirit of grace, faith, justification, Spiritual peace, adoption, and, in a word, all the particulars explained in the preceeding book. Tho' most of these are much more eminent under the New Testament, yet all of them, as to their substance, were conferred even under the old, as this is evident from the nature of the thing, and from what we have proved before. We shall only treat of the good things peculiar to the Old Testament, especially under the Mosaick dispensation.

The blessings peculiar to the Old Testament.

II. And they are five. **I.** The election of the *Israelites* for a peculiar people. **II.** The inheritance of the land of *Canaan*. **III.** The familiar demonstration and inhabitation of the divine majesty. **IV.** The shadowing forth of divine mysteries, and daily sealing them by a religion of ceremonies. **V.** An almost uninterrupted succession of inspired Prophets.

I. The election of the *Israelites*.

III. It was certainly a great benefit, that God SHOULD CHOOSE the people of *Israel*, above all other nations of the world, to have communion with himself in a most stedfast covenant. God himself declares this in these words, *Deut. 7. 6, for thou art a holy people unto Jehovah thy God. Jehovah thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.* In conse-

quence

quence of this election, it was. 1st. That Israel was called *the first-born Son of God*, *Exod. 4. 22.* That is, above all other people, whose souls, the same God had made, and to whom he gives life and breath and all things; a singular people, his only beloved, Lord of all the rest, having a double portion of the blessing, an inheritance, not only earthly, but also spiritual. 2dly. That they should be the peculiar property of God, his treasure, *περιουσία* and as it were, his royal riches, which he boasts of in the world, and glories in, *עַם סְגוּלָה*, as *his Segullah*, concerning the emphasis of which word, see what we have said *Book 3. Chap. 12. §. 7.* and *chap. 13. §. 19.* 3dly. That they again might glory in God, as in their portion. For, when God took them for a people to himself, he, at the same time, gave them a right to call him their God, and to have him for their portion: as these things are joined together, *Deut: 26. 17. 18, thou hast avouched Jehovah this day to be thy God; and Jehovah hath avouched thee, this day to be his peculiar people, Jer 10. 16. The portion of Jacob is the former of all things: and Israel is the rod of his inheritance.* 4thly. That they should have a right to expect the *Messiah*, from the midst of them, as one of their brethren, *Deut. 18. 15, 18.*

IV. In these things certainly, great was the *advantage of the Jew, and much the profit of circumcision, much I say, every way.* *Rom: 3. 1, 2.* Hence the Apostle, *Rom. 9. 4, 5,* in strong terms amplifies that *advantage of the Jews; who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises: whose are the Fathers, and of whom as concerning the flesh Christ came.* Yet none of these things, nay, not all of them together, if we only consider the external confederation, was sufficient to them for Salvation: for, *they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children,* *Rom. 9. 6, 7.* Very many of

Which was certainly a great pre-eminence.

Yet of itself not sufficient to Salvation,

them, notwithstanding they were the children of the kingdom, were cast out, *Mat.* 8. 12. Yet in this election of the whole body of the people to the communion of a very close but yet external covenant, there was a certain type of those, who were actually chosen to grace, and glory: and the godly among the *Israelites*, besides these outward prerogatives, enjoyed the saving favour of God and the privilege of the mystical covenant, in and by them.

2. The
land of
Canaan.

V. The *Second* benefit or privilege of the Old Testament was the LAND OF CANAAN. This God had promised to Abraham and his seed, *Gen.* 12. 7. *Gen.* 13. 15 and *Gen.* 15. 7; nay, and assigned it to them by oath *Gen.* 26. 3, 4. *Exod.* 33. 1. *Ezek.* 20. 6. This promise, confirmed by oath, God calls ברית, a *covenant*, διαθήκη, a *testament*, that is, the last and irrevocable disposal of his will, *Gen.* 15. 18, in that same day *Jehovah* made a covenant with Abraham, saying, unto thy seed have I given this land. And because, in consequence of that testament, the seed of Abraham was to possess that land, it is therefore called their inheritance, *Lam.* 5. 2. *Heb.* 11. 8.

Yet not
the whole
inheritance
of the
Old
Testament.

VI. But we are by no means to understand this, as if that typical inheritance made up the whole inheritance of the Old Testament, or that we are to give such a confined definition of the Old Testament, as if it was only the will of giving the land of *Canaan*. Much less are we to say, that they, who deny this, either admit no Old Testament at all, or confound it with the new. For, the Old Testament, as I have several times repeated, is nothing but the very testament of grace, as proposed under the vail of types, which were afterwards to be abrogated. But heaven and Salvation, and God himself are the inheritance of the children of God, by the testament or covenant of grace: and as that testament is invariable, the substance of the inheritance cannot be one thing under the

the old, and another under the new œconomy of the same testament. The difference of the œconomies consists in this, that the same inheritance is held forth different ways: in the New Testament clearly and without any vail; in the old, wrapt up in types and earthly pledges; among which, after the covenant was made with *Abraham*, the typical inheritance of the land of Canaan was the most eminent. In the Old Testament it was conjoined with bondage; in the new with liberty; to which the inheritance of the Gentiles is likewise added.

VII. That this inheritance was typical, both reason declares, and the Scripture attests: For, as the whole habitable world cannot be the happiness of the soul, and is subject to vanity, by reason of sin, there is no country, considered in itself, of such value, as to deserve to be called the inheritance of the people of God. And certainly, God's covenant-people have something more to expect from him, than what even the wicked may possess. Nor is there so vast a difference between *Syria*, *Egypt* and *Canaan*, if we consider only the fertility and pleasantness of countries, as that the possession of the *Israelites*, unless something higher was implied, should be so much commended, as to be the † envy of all other nations. In fine, if all their happiness consisted in the fields, which they possessed, what became of those pious persons, who, at the risk of this life, and this earthly inheritance, willingly laid down their lives for the love of their God? and what was the reason, why *Moses*, just on the confines of death, express'd so great a desire after that land, at least to see it with his eyes, *Deut.* 3. 25, but because he eagerly wanted some way or other, to taste that pledge of heaven which he was debarred from entering into.

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reason
shews.

† The authors words are *tam invidiose prædicanda sit*, which could not, I conceive, be rendered, but by a periphrasis.

And scrip-
ture testi-
fies.

VIII. But Scripture also very plainly declares the same thing. When the ungrateful *Israelites* had, by their murmurings, provoked God, he swore in his wrath, *as truly as I live, they shall not see the land, which I swear unto their Fathers, Numb. 14: 21, 23.* It is thus expressed *Pf. 95. 11, unto whom I swear in my wrath, that they should not enter into my rest.* Which *Paul, Heb. 4. 1—11*, refers to the kingdom of the *Messiah*, and to the spiritual and heavenly rest, purchased by Christ: intimating, that the quiet possession of the land of *Canaan*, into, which *Jesus*, or *Joshua* the Son of *Nun*, introduced the children of those Rebels, was a type of the spiritual rest, purchased for the elect by *Jesus* the Son of God, and of *Mary*.

It was
pleasant
and fruit-
ful.

IX. The analogy or similitude consists in the following particulars. 1st. The land of *Canaan* was eminent for its situation, pleasantness, fertility, and for the excellent fruits of the earth, above very many other countries of the world; whence it is so often called *a goodly land, a land flowing with milk and honey*, a phrase used even by Poets as well Greek as Latin; *the pleasant land, Pf. 106. 24. Zeck. 7. 14*, and in a word, *the glory of all lands, Ezek. 20. 15*: where the inhabitants were made to suck honey out of the rock, and oil out of the flinty rock, and butter of kine, and the pure blood of the grape, *Deut. 32. 13, 14.* It therefore represented the delightful pleasantness and abundant plenty of the Spiritual blessings in the kingdom of Christ, both of grace and of glory: concerning which *Jeremiah* prophesied, *chap. 31. 12, therefore they shall come and sing in the height of Zion and shall flow together to the goodness of Jehovah, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all: compare Joel 3. 18.*

The land
of Jeho-
vah,

X. 2dly. The land of *Canaan* was, in a peculiar manner, *Jehovah's land, Hos. 9. 3*, where himself intended

intended to dwell, *Pf. 83. 12.* Whence it is called *the place, which Jehovah had made for himself to dwell in, Exod. 15. 17, and his holy habitation, v. 13.* But it is called so, not only because God was to have a temple in that land, and to display some peculiar symbols of his presence, but also because in that land, he was to send his Son to them, and to anoint him in the midst of them, both king and Lord, by pouring out his Holy Spirit. The *Israelites* therefore, in their land, which in a peculiar manner was the land of God, had a pledge of the revelation of the *Messiah* in the midst of them. That שְׂכִינָה, σκηνωσις, inhabitation of God in *Canaan* was a symbol of what *John* describes, *Rev. 21. 3, behold, the tabernacle of God is with men, and he will dwell (tabernacle) with them.* And in the last place, *Jerusalem*, which was the throne of glory in the land of *Canaan*, *Jer. 3. 17,* was a pledge of heaven, which is *the habitation of the holiness and glory of God, Isa. 63. 15.*

XI. 3dly. The land of *Canaan* was given to *Israel* in virtue of the testament of grace, not for any merit or worth of theirs, but by the mere favour of God, *Deut. 7. 7, 8, not because ye were more in number than any people—but because Jehovah loved you, and because he would keep the oath, which he had sworn unto your Fathers, both Jehovah brought you out with a mighty hand; compare Deut. 4. 37, 38. Ezek. 16. 60. and Ezek. 36. 32.* Thus also the inheritance of heaven comes to believers from the most free grace of God alone, and the most free testament of God the Father and of Christ, *Luke. 12. 32, Eph. 2. 8.* But yet *Israel* was to travail thro' a large and great wilderness, and to conflict with the *Canaanites*, in various and severe battles, before they could enter upon the possession of the promised land. They also, to whom a full right to heaven is freely given, thro' the grace of Christ, are to walk in that narrow way, beset with briars and thorns, and to fight valiantly against the

Freely and
by testa-
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to *Israel*.

enemies of their Salvation, and take the kingdom of heaven by violence.

Moses led the people to it, but Joshua put them in possession of it.

XII. Lastly, Tho' *Moses* indeed, brought *Israel* out of *Egypt*, yet he could not bring them into the promised land: that office was reserved for *Joshua*. And certainly when the law is subservient to the covenant of grace, it tends to drive the elect out of themselves, by making them acknowledge their vileness and misery: nevertheless it is by *Jesus* only, that we are introduced into a state of grace. *Moses* is to begin the work and prepare the soul, and lead the people round thro' the wilderness: but it is the office of *Jesus* to put the last hand to the work, to say, *it is finished*, and procure true rest to the souls of his people, *Mat. 11. 28.*

3. The display of the divine majesty.

XIII. The *third* blessing of the Old Testament, is the familiar and clear DEMONSTRATION or display of THE DIVINE MAJESTY: such as was made in the appearances of angels, when they declared the will of God; nay, and of God himself, when he presented himself to the view of the Patriarchs and prophets under a visible appearance. But that glorious epiphany or manifestation of God before the assembly of the whole people, when he came to give his law, and to establish his covenant, is of all others the most remarkable. This prerogative of *Israel* was indeed so great, that no people on earth ever enjoyed any thing like it. *Deut. 4. 32, 33. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether has been any such thing, as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?* There were likewise the conspicuous symbols of the divine presence in the pillar of cloud and fire, in the sacred and heavenly fire, in the cloud of the sanctuary, and many other things of a similar nature: wherefore God is said, *to have had his fire in Zion and*

his

his furnace in Jerusalem. Isa: 31. 9. Which visible symbols of the divine familiarity gradually ceased upon the manifestation of Christ in the flesh, of which they were appointed to be type and figures.

XIV. The *fourth* blessing of the Old Testament consisted in the CEREMONIES and in the daily use of them. I own, that, in a certain respect, the ceremonies were a grievous yoke, and belonged to the faults or defects of that testament: but there was likewise a remarkable representation of Christ in them and of the grace, that was to be obtained by him. And because God was pleased in those times to set his mysteries before them in riddles, parables and figures; it was the extraordinary happiness of *Israel*, that they had continually before their eyes these pictures of the divine goodness, and of a Saviour to come, while other nations were left to themselves. And the rather, as the elect were instructed by the Patriarchs, and the Prophets, and by those, who had been taught by them, in their mystical signification, according to the measure of those times. And in them they had not only a prefiguration, but also a confirming seal of the coming of the *Messiah*, to whom they all led as by the hand, and without whom they had been a ludicrous farce, and unworthy of God, *1 Pet. 1.*

4. The ceremonies.

10—12.

XV. And for this reason it is, that the Scripture so often mentions this thing, as a great blessing granted to the *Israelites*. *Psf. 147. 19, 20. He shewed his word unto Jacob, his statutes and his judgments unto Israel: he hath not dealt so with any nation. Isa. 42. 21. Jehovah is well pleased for his righteousness sake, that is, for his truth and goodness, he will magnify (him by) the law and make it (him) honourable: Hos. 8. 12, I have written to him the great things of my law.* Which is not only, nay I may venture to say, not principally, to be understood of the moral, or even the forensick or judicial law; but chiefly, of the doctrine of grace, which was prefigured

The granting which was, in a certain respect, a great blessing to *Israel*.

gured by the ceremonial law. For, the principles of the moral law, implanted in man at his creation, still remain in the conscience of men, tho' no new revelation had been superadded: and for the safety of bodies politic, many things have been happily devised by wise men. But as to the mysteries of the ceremonial law, these were the peculiar privilege of the people of God; and, on account of them, the *Israelites* look'd on themselves as having the preheminance above all other nations.

And at which the pious afflicted with the greatest alacrity.

XVI. For the same reason, the godly assisted at those ceremonies with so much delight and chearfulness of soul, and on the contrary accounted it the greatest part of their unhappiness, if at any time they were banished from their country, and forced to live at a distance from these holy things, for it was their continual prayer, that they might be allowed to live in the house of God for ever: See *Psf.* 23. 6. *Psf.* 27. 4. *Psf.* 42. 2, 5. *Psf.* 84. 2, 3. *Psf.* 89. 15. As without all doubt, they learned from those ceremonies, their uncleanness and guilt, which tended to the saving humiliation of their soul; so in them also they beheld the expiation of guilt and the sanctification from sin, the absolution or purging of the conscience. True that was only typical by the ceremonies, but it was true and spiritual thro' him, who was prefigured by them.

And therefore not only to be considered as a burden, but as seals of grace.

XVII. Which things being so, those persons seem too much to depreciate those salutary institutions of God, who scarcely ever consider them, but as an unsupportable burden, and a hand-writing contrary to those who observed them, and as the penalty of breach of covenant; and insist, that what God declares *Ezek.* 20. 25, is to be applied to them, namely, that he gave *Israel* STATUTES THAT WERE NOT GOOD, and judgments whereby they should not live. But the celebrated Dr. *John a Marck*, who was formerly my intimate colleague, has vindicated this passage in such a manner, as entirely to supersede any defence of mine.

mine. We acknowledge, that there was something in the ceremonies, which was both grievous, and testified their imperfection, and that the expiation of sin was not yet perfected; but of these things we shall speak in their place. But at the same time, we insist, that they had a reference to the Gospel, and were a picture of Christ and his benefits, and seals of grace: neither are we to think, that they were effects of his wrath in such a manner against Israel, as if they were not given as tokens of a singular favour to that people. The Jews themselves really were, and at this day are still sensible of this; for tho' they acknowledge, they cannot find out the reason for these ceremonies, yet they affirm, that a more secret wisdom, is contained in them, than they can perceive. To this purpose *Abarbanel* in *Legem. Fol. 197. col. 2.* writes concerning them: *Lo! the principal intention in them, is to be as a book of sublime wisdom and divine doctrine, which students in the law may contemplate, till they perfect their souls by those apprehensions and notions.*

XVIII. The *fifth* and last blessing of the Old Testament, is an almost uninterrupted succession of 5. A succession of inspired men. INSPIRED MEN, by whom the church in those days instructed in all their doubts were without any hazard of being deceived. For, in the first ages, the Patriarchs might be consulted, to whom God immediately revealed himself, and who, in a state of such longevity, were generally many at a time, or at least were almost contemporary with one another. After them succeeded Moses. He was followed by a long succession of prophets, even to the time of the *Babylonish* captivity, if we except some very few and short intervals, such as are mentioned, *1 Sam. 3. 1.* and *2 Chron. 15. 3.* Under the *Babylonish* captivity flourished *Ezekiel* and *Daniel*: after this last came *Haggai*, *Zachariah* and *Malachy*, not to say any thing now of *Nehemiah* and *Ezra*. And after the Holy Spirit ceased to dictate things to be written for the

canon

canon of the church of *Israel*, yet even to the coming of Christ, he ceased not to move, in an extraordinary manner, the minds of some by his divine inspiration, as is evident in *Simeon*, in *Zachariah* the Father of *John* the baptist, and in *Anna* the prophetess. But under the New Testament, after the canon of Scripture was compleated by the Apostolic writings, those Prophetic enthusiasms or impulses gradually expired.

C H A P. XII.

Of the Imperfections falsely ascribed to the Old Testament.

The Old Testament has its defects.

I. **T**H A T the Old Testament required no deficiency to be supplied, appears even from this, because otherwise a place would not have been sought for a second: as the Apostle, *Heb. 8. 7*, proves to a demonstration. Having therefore treated of the blessings and privileges of that testament, it is proper, that we now consider its IMPERFECTIONS and defects. Not that we would detract any thing from the divine grace, as it was displayed in the times of old, (because the ancient Fathers both acknowledged and actually experienced, that it was sufficient for their Salvation) but that we may set a higher value on the infinite riches of the divine bounty, which were reserved for the more auspicious age of the New Testament.

In assigning them, two rocks to be avoided.

II. But in handling this, two prudential precautions are to be premised. 1st. That, in order to overvalue our own condition, we do not too much undervalue that of the ancients. 2dly. That, by duely acknowledging our own privileges, less than they deserve, we may be found unthankfully to undervalue the

the grace of God. And because some have erred in both these extremes, we propose to manage this subject in the following method. In this chapter we shall confute what some persons, who in other respects are learned and orthodox, seem to have advanced with too little caution against the Old Testament: and then shew from Scripture, in what things it was really defective.

III. We here pass over unregarded the heresy of the *Socinians*, who assert, with the utmost effrontery, that there was no promise of eternal life in the Old Testament; that Jesus Christ was the first and only preacher of that important truth: a blasphemy we have already confuted. At present our business is with brethren, whom we esteem in the Lord; only we must always give the preference to the sacred truth. It does not become us nor any christian, to multiply disputes without cause, and to wrest things, well or tolerably said, to a worse meaning than they will bear, and when we have wrested them, invidiously to expose them: a manner of procedure this not to be used with enemies, much less with brethren. It is, however, incumbent on all, to endeavour to speak with the utmost caution, and perspicuity they are able: nor should any one take it amiss; if things, which are spoken improperly and harshly, and less consistently with the truth, are modestly, calmly, and without any party zeal, taken notice of and corrected: especially if they have escaped from persons of character in the church; and are urged by some with a warmth not to be commended, as if they excell'd the common doctrine of the reformed churches by the commendation of a purer and more sublime knowledge; so if any person that does not assent to them in all respects, is scarce accounted a learned and unprejudiced divine.

IV. In the first place I imagine, that these following words of a celebrated interpreter have justly given offence to learned men: *the scope of these words is to* True and permanent benefits, and shew, even fal-

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In words
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show, that tho' very great temporal benefits were bestowed on the Israelites, yet before the last times, none that were TRUE AND PERMANENT; NOR WAS SALVATION ITSELF ACTUALLY discovered to them. Coccei. Ult. Mes. p. 886.

V. Who that, reads or hears these words, would not be led by their very sound to imagine even this, that tho' the *Israelites* really enjoyed temporal privileges, such as possession of the land of Canaan, a peaceable government, a flourishing kingdom, prosperity as subjects, long life, and the like, yet they had no benefits, that were true and permanent; by which one can scarce forbear thinking, that they had no communion with the *Messiah*, nor part in his peculiar blessings, as reconciliation with God, peace of conscience, reformation after the image of the divine purity, foretastes of the joys of heaven, and a happy removal of the soul from this to an immortal life? For, these, if any, are deservedly and usually called true and permanent benefits, and Salvation itself. Whoever therefore affirms, that very great temporal privileges, and, in the same breath, denies, that such as were true and permanent were bestowed on, and Salvation itself disclosed to the *Israelites*, speaks in such a manner, as to suggest to the mind of the reader, that the spiritual blessings of the soul, and eternal life were neither bestowed on, nor discovered to them.

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VI. And it is also scarce possible for the reader not to be confirmed in that suspicion, if in another part he reads, that the only delight the *Israelites* had, was that they could extend their meditations to the felicity of the latter times, which yet they were not to see with their own eyes. But the same author's preface to the Psalms inculcates this in a set, premeditated discourse, not far from the beginning. *This, indeed, was their only solace: for, while they were singing most of the psalms, they were, in the type of David, either singing before hand the afflictions and exaltation of Christ, or reaching forwards to the latter times; and deploing their present*

present forlorn case, were endeavouring to change it into the joy of the future time, nay, assuming the disposition, the joy, the zeal, and sharing in the combats and victories of those, who were to see what themselves did not, to hear, what themselves did not hear. THIS, I SAY, WAS THEIR ONLY COMFORT. FOR, NEITHER WHAT THEY SAW COULD YIELD THEM ANY DELIGHT; BECAUSE THEY WERE SHADOWS: NOR WHAT THEY HEARD; BECAUSE IT WAS ONLY, PARTLY A PROMISE, PARTLY AN ACCUSATION OF SIN AND GUILT; WITH WHICH MAN IS BORN, BUT WAS NOT THEN ABOLISHED AND BLOTTED OUT: NOR WHAT THEY POSSESSED; BECAUSE THEY WERE TO LEAVE THEM, OR BECAUSE THE WICKED ENJOYED THEM AS WELL AS THEY: IN FINE, BECAUSE THEY WERE NO REAL BLESSINGS, CAPABLE TO SATISFY THE SOUL. Who may not gather from this, that, in the *Psalms* of *David*, the present blessings of saving grace were neither foretold, commended or celebrated, and therefore the *Israelites* did not possess them, tho' not only the hopes of these blessings, but also the actual possession of them, have been, in all ages, the subject and cause of unspeakable joy. For, if *David*, in his *Psalms*, can celebrate even such spiritual blessings, which are connected with eternal Salvation, as himself and other believers enjoyed even at that time; with what design can it be said, that their only solace and comfort consisted in meditating on the joy of the time to come, and that they possessed blessings, which were neither real, nor sufficient to satisfy the soul? Who, on reading these things, could imagine he was perusing the writings of a reformed doctor?

VII. But I would not have you to believe, that this Yet hence very learned author, tho' he writes in this stile, is no suspi- gone over to the *Sacrianians*, whom, in almost all his cion of writings, he has strenuously opposed, and happily Socinian-ism to be confuted. He repeats it a thousand times over, and entertain- makes it appear, by cogent arguments against those ed. most pestilent Hereticks, that the promise of the

spiritual and heavenly inheritance was made to the Fathers of the Old Testament, and the possession of it granted to them in consequence of the testament of grace. And in the very place we first quoted, §. 885, he writes: that *Jehovah was the Father of that people; for he purchased and made them, and bestowed all good things upon them, which is to be understood not only in a figurative sense, or with respect to any external favour; but with respect to the benefit of redemption, the new creation, and the donation of all things necessary for life and godliness, by which he is in truth manifested to be the Father of that people, with respect to his elect children, who were at all times contained in that people, as in a seminary, but less frequently in the great multitude of the Israelites of that age.* So far well: I could wish, he had stopped here.

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conciled.

VIII. But these two assertions are so different, that they seem to be even contradictory. For, as the blessing of redemption, the new creation, and the donation of all things necessary for life and godliness, and in fine, to have God, not in figure, but in truth, for their Father, are indisputably true and permanent blessings, and are even Salvation itself. Whoever asserts, that these things were bestowed on, and discovered to the *Israelites*, and yet denies, that true and permanent blessings had been conferred upon, and discovered to them, seems to involve himself in a manifest contradiction.

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tempts.

IX. What then? Did memory, did judgment, did soundness of mind fail this very learned author, when he advanced things so contradictory? But his acknowledged learning forbids us to suspect any such thing. Let us then declare the matter as it is. By true and permanent benefits, which, he says, were not bestowed on the Fathers of the Old Testament, he means the blessings peculiar to the new, as the truth is opposed to the type, and what is permanent to the shadow, that was to vanish. And Salvation with him denotes compleat Salvation. He has found

an interpreter and Apologist in a divine of very great name, who, with great confidence, tells us, that this assertion is for the most part in Scripture terms; which might have been better understood by divines, if they had taken as much pains, to read and meditate on the writings of God as of men: and he endeavours to shew, that some of the things peculiar to the New Testament, as such, are sometimes held forth by the name of Salvation, and of true and permanent benefits. For this purpose he quotes, *Heb. 2. 3*, where *Salvation* is said, *at the first to have begun to be spoken by the Lord*: that is, the work of Salvation, which Christ now began to perform; or even that clear and effectual doctrine of the Gospel, which calls us to Salvation. He further observes, that those benefits are sometimes called *true*, which are opposed to those which were *typical*, as *John 1. 17*, *the law was given by Moses, but grace and TRUTH came by Jesus Christ*: and as the blotting out the hand-writing, which was against us, and that glorious degree of adoption, mentioned, *Gal. 4. 5*, are said to be true benefits; he asserts, that they are justly called *permanent*, in contradistinction to the covenant of grace, as it was a covenant with the *Israelites*, which was neither faultless, nor permanent, *Heb. 8. 7, 9*. From all which he concludes that it is to speak agreeable with the Scriptures, to say, that true and permanent benefits, and Salvation itself were not bestowed on, and discovered to *Israel*.

X. These things require a particular consideration. It is my real judgment and persuasion, that these learned men would have acted a far more prudent and generous part, if sometimes, for the sake of truth, they had abandon'd those, whom they have set up as heads of their party; confessing, both that they were men, and that sometimes their thoughts and discourses were less accurate; and not first to excuse every thing, however uncautiously spoken, with great confidence, and then to defend it as most genuine

Tho' to retract had perhaps been more honourable.

genuine, and most exactly agreeable to Scripture language, tho' but with very indifferent success, and at the expence of the reputation of their brethren

The Scripture meaning of true and permanent benefits and of Salvation.

XI. But let us consider the constant tenor of the sacred writings. These call the spiritual blessings of the soul, τὸ ἀληθινόν THE TRUE, *Luke 16. 11*, in opposition to the unrighteous mammon, or the false riches of this world: and the grace, granted to the elect, as such, τὴν ἀληθινὴν χάριν τὴν ἐκ τοῦ θεοῦ the true grace of God, *wherein they stand*, 1 *Pet. 5. 12*. Whether we understand this of the doctrine of grace, or of that saving grace itself, which, by that doctrine, is offered to, and conferred on the elect, which τ. 10, was called *the eternal glory of God*, it is very evident, that true grace is opposed to any false persuasion whatever concerning Salvation. They are also expressly called PERMANENT blessings, *Heb. 10. 34*, *knowing in yourselves, that ye have in heaven a better and an ENDURING substance*, which is not opposed to types and shadows, but to the good things of this world, which are fading, and subject to spoiling or rapine. ἡ ἀκατάβλητος, *enduring substance*, answers to the Hebrew words נצח and עמ, which signify, *a true, solid and permanent substance*. But this what the supreme wisdom has, from the beginning, promised to, and bestowed on those who observe her. *Prov. 2. 7*, יסֵן לְיִשְׂרָאֵל חָכְמָה נִצְחָה, *he layeth up sound wisdom (substance) for the righteous*, and *Prov. 8. 21*, יִסְּדֵנִי לְיִרְשָׁתָא עֲדָתִי, *to cause those that love me, to inherit substance*. Our Lord calls these very benefits *treasures in heaven*, *where neither moth nor rust doth corrupt, and where thieves do not break through and steal. Mat. 6. 20*. Now the believing Israelites were undoubtedly admitted to the possession of these. The learned author himself writes, *Jedaght. Natur. Sabbat. §. 4*, *that holy persons, who believed the promise and expected Salvation, had the ornament of a meek and quiet Spirit*. Which no one doubts, are permanent. In a word, what does SALVATION ITSELF more commonly

monly signify, than that happiness of the soul, which is begun here upon earth, and will be perfected in heaven, and is the end of our faith? Of which *1 Pet. 1. 9, receiving the end of your faith, even the Salvation of your souls.* The Salvation of the soul is its deliverance from the condemning and domineering power of sin, and its delighting in God as the fountain of happiness. And this is the end of faith, not only under the New, but also that which obtained under the Old Testament. Which was, indeed, discovered to *Jacob*, and by him to his children, when he said, *I have waited for thy Salvation, O Jehovah, Gen. 19. 18.* As therefore spiritual blessings are called in Scripture true, permanent, and Salvation itself; and the brethren dare not refuse that these were granted and discovered to the ancient *Israelites*: must we not acknowledge, that whoever, says, that true and permanent benefits, and Salvation itself were not granted and discovered to the *Israelites*, does not speak according to Scripture?

XII. Moreover should we allow, that some benefits were peculiar to the New Testament, which may be eminently called true and permanent, and Salvation itself; yet it does not follow, that he speaks truly and advisedly, according to the rules of logic and divinity, who, without restriction, denies that true and permanent blessings were granted to *Israel*; since, besides those benefits peculiar to the New Testament, there are others also which are true, permanent and Saving. An universal negative proposition does not exclude some one, but every species without exception. It is one thing to say, that *Israel* had not some degree or measure of true and permanent benefits; another, that they had not the blessings themselves. He who would assert the former, which is true, should not use words, that signify the latter, which is absolutely false.

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XIII. But let us take a more distinct view, how well the brethren maintain their ground by Scripture. 1st. We allow, that the Apostle, *Heb.* 2. 3, by Salvation understands that great happiness, whose cause was then present, and the Gospel in its perfect state, wherein the Salvation, now begun to be impetrated, and soon to be fully so is declared: and it is certain, Salvation in that sense was not before the manifestation of Christ; nor did the *Israelites* enjoy it. But he, that would illustrate this, should distinguish between this Salvation, already impetrated, or obtained, and Salvation about to be impetrated; or between Salvation, and the promise of Salvation: and not, as our author does, between Salvation and temporal benefits. For certainly eternal Salvation was given and manifested to Israel, tho' the cause of Salvation, as it now appears, and the work of Salvation, as already begun, could not be preached to them. Because, what Christ had promised and engaged was at that time sufficient to procure Salvation, to be manifested and bestowed.

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XIV. 2diy. None will deny, that true benefits are sometimes opposed to typical: but this observation is altogether foreign to the case in hand; unless the brethren mean, that the *Israelites* enjoyed only typical good things, but were destitute of those true or spiritual blessings, which were signified by the typical. What we just quoted from the preface to the Psalms, and which I own, I do not sufficiently understand, seems to tend to this. But let these things pass. Let us go on with what is perspicuous. *Moses* indeed, who was a Servant, could not bestow those true blessings. Yet Christ, who was the same yesterday and to day, bestowed on believers even under the Mosaic œconomy true benefits, in and with the typical. And when they deny, that true benefits were bestowed on *Israel*, I cannot think, they will reckon remission of sins, and redemption, and a new creation, &c. among the number of those, which were typical;

typical; and they own that these were bestowed on *Israel*. To what purpose then is the inculcating here a distinction between true and typical benefits? But, say they, the blotting out the hand-writing, and that glorious degree of adoption are true benefits. Are they so? And is not also remission itself, the hand-writing not being yet blotted out, and adoption itself, tho' not in that degree, to be reckoned among the true benefits? Did the types of the *Israelites* only prefigure that measure of grace, peculiar to the New Testament; not saving grace itself, which is common to both dispensations? Were their sacraments signs only of this grace, which is freely bestowed on us, and not also of that, of which they themselves were made partakers? Let the learned authors tell me I pray, whether the new creation, redemption, remission of sins, adoption, friendship with God, and the Salvation of the soul, both in heaven and on earth, and the like spiritual blessings, which the *Israelites* enjoyed, belong to the law, and are given by *Moses*, or to the truth and grace, which came by Christ? If they affirm the latter, as I imagine they will, I again beg of them to explain, what the passage quoted from *John* makes to the purpose: as from that it is clear, that true benefits, as opposed to typical, were bestowed even upon *Israel*: which yet the words, now under examination, deny.

XV. 3dly. The main point is, that the oeconomy of the Old Testament was not permanent and stable, like the oeconomy of the New. In the former there is *the removing of those things that are shaken*, that, in the latter, *those things which cannot be shaken, may remain*, *Heb. 12. 27*. But it is wrong to infer from this, that under a mutable oeconomy, which was, in due time, to be changed, there were no permanent blessings either bestowed or made known. Because the bestowing and manifesting permanent benefits proceed not from those circumstances, which are mutable, but from the very covenant of grace, which

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is Gods eternal testament. Then again granting, there is some permanent benefit under the New Testament, which was not under the Old, I cannot therefore indeterminately affirm, that permanent blessings were not bestowed on Israel. I shall give a palpable instance. The Apostle says even to believers under the New Testament, while they sojourned on this earth, *Heb. 13. 14, here have we no continuing city.* The celebrated interpreter says well on this place: *it is peculiar to christians, and those who join themselves to Christ, that they have not here a city. They are without a city in the world. Some may say, the Apostle denies not that they have a city, but they have no abiding one: nay, he denies, that we have a city here, because no city is abiding.* Can I therefore be allowed to assert, that no permanent benefits are bestowed on believers of the New Testament? I cannot think it. I conclude: It had been much better, the brethren had frankly owned, that the learned author, while he was writing these things, betrayed human frailty, and spoke uncautiously, than, by far fetch'd pretences, to palliate things, which the reformed churches will never acknowledge as their doctrine.

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XVI. *Secondly.* The excellence of the Old Testament is too much lessened by asserting, that the CIRCUMCISION OF THE HEART, mentioned, *Deut. 30. 6*, was a blessing peculiar to the New Testament. It is worth while to hear, how the learned author explains himself. First, he desires us to observe, that this verse treats of the time of the *Messiah*, the forgoing signs of whom are explained in the preceeding verses: and therefore he enumerates circumcision of the heart, mentioned here among the blessings of the New Testament, *de foed. §. 352.* Consequently he says, *that God hence promised a kind of circumcision of the heart, which he would not give till that time. Sum. Theol. c. 53. §: 7.* But what is that circumcision of the heart here promised? Let us hear
the

the learned author himself, when professedly commenting on this place. *By circumcision of the heart we are here to understand, whatever answers to circumcision, as a figure, and is contained in God's covenant, except those things, that do not belong to this life, Ultim. Mos. §. 334.* And more clearly still: *to sum up the whole briefly, the circumcision of the heart here promised v. 6, is regeneration by the Spirit of adoption. Above all it signifies regeneration, or sanctification by the Spirit of faith and the love of God. Secondly, it denotes consolation in hope of eternal life, by the expiation of Christ. Ibid. §. 336, 337, 338.* From these quotations, if duely connected, arises this argument: The circumcision of the heart promised *Deut. 30. 6*, is a benefit of the New Testament, which God did not bestow till then: but regeneration by the Spirit of adoption, or sanctification by the Spirit of faith and of the love of God, and consolation in hope of eternal life by the expiation of Christ, is the circumcision of the heart there promised: therefore such regeneration or sanctification and consolation in hope of eternal life is a benefit of the New Testament, which God did not bestow before that time. This conclusion necessarily follows from the premises, when placed in due order. But the premises are the very words of the learned author.

XVII. And yet he does not admit the conclusion: And but protests against it. *And the Fathers had both: again to assert it, as for, they could not, without the Spirit of God 1 Cor. 12. 3, and the creation of a clean heart, Ps. 51. 10, and the belonging to them, circumcision of the heart, call Christ Lord, as David cannot be does, Ps. 110. 1. And they had the hope and joy of Sal- done with vation, Gen. 49. 19 Ps 51. 12, Ps. 17. 15. Ps. 49. 15. out con- Ibid. §. 339.* If any can reconcile these things; I tradition. own, I cannot. There is only one way of getting clear: namely, by making a distinction in regeneration, sanctification, and consolation in hope of eternal life: as that there is a certain regeneration by the Spirit of adoption; another from something else, than

than from that Spirit: a certain sanctification by the Spirit of faith and love of God; another not: a certain consolation in the hope of eternal life by the expiation of Christ; another from some other way. The former of these are indeed peculiar to the New Testament; and the latter belong to the Old. But these very learned persons must excuse me, if I confidently affirm, I never learned from Scripture of any regeneration, but what is from the Spirit of adoption, any sanctification, but what is from the Spirit of faith and love; any hope of eternal life, but what is by the expiation of Christ, either to be made, or already made.

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XVIII. What does he then intend, when he denies, that the Fathers had circumcision of heart? I know not whether, in what I am to say, I shall express the whole of his meaning: but I had rather err on this side, in not saying the whole, than in charging the author with what either he has not said, or I have not sufficiently understood. *It appears, says he, that here a spiritual grace is signified, in some measure common to those under both testaments, but in its fullness peculiar to those under the new: and that thus something is promised to be superadded to what they had received, peculiar to the New Testament, ibid. §. 335.* They had therefore regeneration, sanctification and consolation, but in some measure only. But what is there to be superadded to what they had received? That must be some third thing, even that which the circumcision of the heart denotes; namely, *the removing the vail from the eyes, and the yoke from the conscience, in order to serve God without the fear of death in liberty and joy. For, in circumcision the taking away the fleshy substance doubtless signifies freedom from the yoke of such a law, ibid. §. 340.*

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nification.

XIX. But we distinctly offer the following considerations against such intricate notions. 1st. Thus the circumcision of the heart is a blessing of the coven-

ant of grace as such, and equally belongs to believers of both testaments. Which we make appear thus. The foreskin of the heart always signifies in Scripture that impurity and depravation, which is naturally inherent in the soul, and is increased by repeated evil actions: but the circumcision of the heart is nothing but the taking away that foreskin, that is, that depravation; which is done by regeneration and sanctification. This *Moses* declares, *Deut. 10. 16* *circumcise therefore the foreskin of your heart, and be no more stiff-necked.* And *Paul*, in like manner, *Col. 2. 11*, describes the circumcision of the heart, which is done without hands, to be *the putting off the body of the sins of the flesh.* But that this was the privilege of believers in all ages, appears from this, because without it none can be *a Jew, whose praise is of God*, *Rom. 2. 28, 29.* But none will deny, that, in consequence of the covenant of grace, there were always such. And as circumcision of the heart, is this very regeneration and sanctification, without which none can see God, we must of necessity say, that it is the privilege of all those, that were saved at any time. A greater or less degree of sanctification alters not the species. Nor do I imagine, any believer at this time will, even as to the degrees of sanctification claim to himself a superiority above, *David*, or *Moses*, or *Abraham*. Who will ascribe the circumcision of the heart, to himself, and refuse it to those heroes, who were also partakers of the same grace with them, tho' not in an equal degree.

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XX. 2dly, Besides, to understand, by circumcision of the heart, the removing the vail and yoke, or, which is the same. the abrogation of the ceremonies, is contrary to all sound divinity and reason. For, 1st. Let but one single testimony of Scripture be produced, where the Holy Spirit thus explains it. 2dly. We are, on the contrary, taught, that circumcision was, as it were, the entrance to the observance of that law, in which it was a yoke, *Gal. 5. 3.* How

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then could it signify to the *Israelites*, on their receiving it, the abrogation of that yoke? 3dly. Circumcision itself was a great part of the yoke, Acts 15. 5, compared with v. 10. Besides, what is more absurd, than that the receiving the yoke should signify the removal of it? What sacramental analogy is there here? 4thly. As there is a relation between circumcision and uncircumcision, if circumcision be the abrogation of the ceremonies, it necessarily, follows, that the ceremonies themselves are the foreskin, or uncircumcision of the heart, than which what can be more contrary to Scripture language? 5thly: If it be objected, that the ceremonial law is called a *carnal commandment*, Heb. 7. 16: therefore its abrogation was fitly prefigured by cutting away a small part of the flesh. I shall invert the argument, and conclude; therefore it hath its confirmation in that act, which, if any thing, should be accounted among the carnal, as it was performed in the flesh; wherefore it is also called *the covenant of God in the flesh* of the descendants of Abraham, Gen. 17. 13: For, the Apostle calls that commandment carnal, which, as to the external rites, is performed not in the Spirit or mind, but in the members of the body. Otherwise it might, with equal reason, be said, that the killing and burning the sacrifices prefigured the abrogation of the carnal ceremonies: which is unworthy divines. There was, indeed, that in circumcision, as also in the other ceremonies, which might discover imperfection, and give hope of a more joyful time, and prefigure, that when that time should come; the ceremonies were to be abrogated; yet the thing signified was not the abrogation of the same.

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Deut. 30.
6.

XXI. 3dly. And tho' sometimes circumcision of the heart, was the same thing as taking away the vail and yoke; yet it is not promised in that sense, Deut. 30. 6. For, God himself explains it otherwise in the following words, which run thus: *and Jehovah thy God will circumcise thine heart, and the heart of thy seed,*

seed, to love *Jehovah* thy God with all thine heart, and with all thy soul, that thou mayest live. That circumcision therefore, is meant, whose immediate effect is the sincere love of God, and the more remote, life or Salvation. Now what is this but regeneration, or sanctification, without which there can neither be the love of God, nor life. But both may be, where the vail and yoke of ceremonies are not yet removed. The Jewish doctors also agree, that here sanctification is meant; tho' they give it too great an extent, and think that a perfect sanctification is here promised. We shall not scruple to transcribe a few things out of *Moses Gerundensis*. *Their heart will desire nothing, but what, in every respect, is virtuous. And this is the circumcision, mentioned here. For concupiscence and appetite are the foreskin of the heart: but to circumcise the heart is to set it free from that appetite and concupiscence.*

XXII. 4thly. If we grant, that something is here promised, which was to be performed to the elect *Israelites* in the time of the *Messiah*: yet this by no means proves, that this benefit was peculiar to that time, and was not bestowed on their ancestors before. I shall not go far, to shew the weakness of that consequence. In Verse 8, God promised conversion to the *Israelites* of that time, that they might hearken to the voice of *Jehovah*, and do all his commandments. Yet such a conversion is no peculiar benefit of the New Testament: because in almost the same words, the Lord ascribes to the *Jews* in the *Babylonish* captivity v. 2. Therefore we conclude, that they by no means speak according to Scripture, who deny, that circumcision of the heart, in whatever sense performed, had place under the Old Testament.

XXIII. 3rdly. In the same base manner, they make the WRITING THE LAW ON THE HEART, a blessing peculiar to the New Testament: because *Heb. 8.* 10 it is said from *Jer. 31. 34.* *for this is the covenant* Writing the law on the heart, called a benefit of the New Testament.

covenant, that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: that is, says our author in Jer. 31. §. 61, I will cause them to receive my law, delight therein, and not forget it. If these words be taken as they lie, it follows, that the ancient believers, who lived before the times of the New Testament, did not receive the law of God, nor delight in it, but forgot it. But that these things are most eminently false, appears from the example of *David* alone: who professes, that *he received the law*, when he says, *Pf. 119. 11, thy word have I hid in my heart:* and adds v. 16, *I will DELIGHT myself in thy statutes, I will not FORGET thy word.* How then is this a blessing peculiar to the New Testament, in which *David* claims an interest in so many words?

In a new
sense.

XXIV. But there is something else implied. Here, says the celebrated interpreter, the law of the love of God is spoken of. But that commandment *thou shalt love the Lord thy God; Deut. 6*, could not, under the Old Testament, have its full efficacy on the hearts of believers: because *where there is fear* (which they who differed nothing from Servants, could not be without *Gal. 4. 1,*) *there is no perfect love, 1 Jobn 4. 18.* And when the love of God is shed abroad in the heart by the Holy Ghost, *Rom. 5. 5*, and the love of God is not bestowed with sadness, as formerly, but with the exceeding joy of Sons, it is excellently, and as it were, peculiarly said, that *the law of God is written in the heart.* All this we may find in *Sum. de foed. §. 352:*

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ned.

XXV. But I don't meet with these things in the sacred writings; for they declare that even the ancient believers loved God, *Pf. 18. 1*, and *Pf. 116. 1.* And that *as their father, Isa. 63. 16:* and with the exceeding joy of Sons, *Pf. 43. 4:* and *without any fear*, that did not become the children of God, *Pf. 46. 2*, and *Pf. 23. 4:* nay, that they had a joyful sense of the love of God, *shed abroad in their hearts, Pl. 4. 7:* and
heard

heard God, *saying to their souls, I am thy Salvation, Ps. 35. 3.* In a word, that *they delighted themselves in Gods commandments, which they loved, Ps. 119. 47.* What can now remain as a requisite towards writing the law on the heart?

XXVI. But yet you will say, something is here What co promised, to be obtained by virtue of the New Cove- venants nant, which the old could not give, in the place of are op- which the new was substituted on account of its posed, imperfections. I answer: the Apostle does not here Heb. 8. oppose the covenant of grace, as it is dispensed after 10. the coming of Christ, to the same covenant of grace, as it was dispensed before: but opposes the covenant of grace, as in its full efficacy under the New Testament, to the national covenant made with the *Israelites* at mount *Sinai*; and as a spiritual covenant to a typical. In which covenant the people, promised obedience to God; and God promised the people, that, if they performed that obedience, he would accept and reward it; but did not promise, to give them a heart to obey: as may be seen in their first engaging in covenant, *Exod. 19. 5, 6, 8,* and in the solemn confirmation of it, *Exod. 24. 7, 8,* where there is no promise made of a new heart. And therefore, in consequence of this covenant, the law was not written on the heart of the people of *Israel*. And hence it was, that they broke that covenant by their apostasy, and made it of no effect: And that God refused to be called their God, and to acknowledge them for his people; and that in contempt he called them the people of *Moses*, rather than his own, *Exod. 32. 7.* Here a better covenant is opposed to that *Israelitish* covenant, which is not formally the covenant of grace, but is only considered with respect to its typical or shadowy pomp, the effect of which is the writing the law on the heart, and communion with God, as the fountain of Salvation. Moreover, that covenant is referred to the days of the *Messiah*, not that it was only then to exist in those effects of it; but that

at that time it would be exceeding glorious, and produce effects very conspicuous. However, the elect from among *Israel*, even in the ancient times, besides their engagements by the *Sinaitic* covenant, were joined to God by the covenant of grace, which he had solemnly renewed with *Abraham*. And from that covenant they had every thing, that the writing the law on the heart comprizes, and God himself for their God, that is, the fountain of Salvation. As the covenant of grace, under which the ancients were, is not to be confounded with, so neither is it to be separated from, the *Sinaitic* covenant: neither are we to think, that believers were without all those things, which were not promised by the *Sinaitic* covenant, and which the typical covenant, *because of its weakness and unprofitableness*, could not bestow; as they were likewise, partakers of the *Abrahamic* covenant, which was a pure covenant of grace: and hence were derived the spiritual and saving benefits of the *Israelites*.

Remission
and justifi-
cation
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Old Testa-
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XXVII. *Fourthly*. The Godly, who are zealous for the truth, are not without cause offended, when they read in express terms, that *justification is promised in Scripture, as a blessing not of the antient, but of the latter times*, *Sum. Theol. c. 69. §. 3*: that *remission is promised, as a gift of the New Testament, de foed. §. 353*. That, *before Christ came, THERE WAS NO REMISSION*, *Indag. nat. Sabbat. §. 3*. And in a word, that *no sin was properly forgiven under the Old Testament*. *Sum. Theol. c. 96. §. 26*.

But in a
restrained
sense

XXVIII. But he who speaks so, understands, by remission of sins and by justification, something more than the will to remit the punishment of sin, and to bestow eternal life for the sake of the mediator, received by faith. He means by these terms, *that then the will to punish sin is excluded, by appointing a sacrifice for sin; and the declaration and testimony included; that sin is blotted out and expiated*: as he explains himself in *Animad v. ad. Quæst. 83. Quæst. 68*. This he has expressed

expressed more clearly *Sum. Theol. c. 51. §. 9. As to that justification, which is the discharge and perfecting of the conscience, or the consolation arising on account of the cause of righteousness being now manifested, they had not that formerly.*—He has accurately and briefly explained the whole of his meaning in *Comment. ad Col. 2. §. 110. In sum, the difference of remission, according to the times, is thus: (1). There was a remission of sins, and indeed a confession of sin not as yet expiated, and of righteousness not as yet brought-in, but without bondage and a yoke; even before the law: previous to which sin was not imputed. (2). There was a remission of sins with bondage, a yoke and ordinances, which exacted a hand-writing contrary to them, both evident and plain; and that under the law. (3). There is a remission of sins, with a declaration of righteousness being brought in, and of the death of Christ, for the doing away of sin, even on account of the blotting out the hand-writing, and that under the New Testament.*

XXIX. Against all this I offer the following considerations. As the Scripture asserts, in express terms, that the ancient Fathers had remission of sins and justification, it is neither laudable nor prudent to deny it. For, in what sense soever you do it, it looks at least like an attempt, to gainsay God, and correct his language. Which ought to be very far from every one, that loves and reveres God. Besides, the Scripture is express; as concerning remission of sins, *Pf. 130. 4, but THERE IS FORGIVENESS WITH THEE, Exod. 34. 7, forgiving iniquity and transgression of sin;* so concerning justification, *Jam. 2. 21, ABRAHAM OUR FATHER WAS JUSTIFIED,* and *Rom. 4. 2, 3.* As God has declared, that these had remission and justification, to what purpose then is this denied? You will alledge, you have done so in a different sense: but let us now consider whether in a right and a good one.

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XXX. By

Scripture ascribes remission and justification to the ancients.

Whether justification and remission precisely signify absolution on account of a satisfaction actually made.

XXX. By remission of sins and justification you understand absolution, on account of the payment being actually made, together with an entire discharge from the hand-writing; such, as certainly did not exist under the Old Testament. But I do not remember, that any has proved, that the term justification is used in that sense any where in Scripture, to distinguish it from that absolution, which the ancients enjoyed. For, what is said *Acts*, 13. 39, *by him all that believe are justified from all things, from which ye could not be justified by the law of Moses*, is not to the purpose. There it is shewn, we have the truth in the saving grace of Christ, of which they had only the shadow in the external ceremonies of the law of *Moses*. There is no opposition made in that text between the Old and New Testament, only between internal communion with Christ and the external ceremonies. But it is beyond all controversy, that believers, even under the Old Testament were, partakers thereof. We have the term, ἀφεσις, *remission*, once in that sense *Heb.* 10. 18, but once only, that I know of. In other respects ἀφεσις is frequently asserted of the ancient Fathers, as we shall presently shew. Seeing therefore the Scripture frequently declares, that the ancient Fathers enjoyed remission of sins; and either *once*, or but *rarely* ascribes remission with any annexed limitation to the New Testament, contradicting distinguished from the old; it does not appear consistent with christian prudence, *so often* to deny a *remission* under the Old. It had been better, in order to prevent offence, to say plainly and distinctly, that such a *mode* or manner of remission did not obtain under the Old, as does now under the New Testament. Nor can any plead in excuse such Scripture expressions, which say, that the Old Testament had not benefits in such abundance, as *John* 7. 39: for these expressions are not so common. And whoever in his discourses attempts to render Scripture more intelligible to the less experienced, ought not to frame

frame his expressions, by what is both more rare and obscure, but by the ordinary tenor of Scripture, in order to throw a light on the more obscure passages and phrases.

XXXI. In fine, we cannot approve his saying, that the hand-writing was not exacted of the Fathers before the law of Moses. For sacrifices, and circumcision, which *is not of Moses but of the Fathers*, *John. 7. 22*, belong to the ordinances, and were types of Christ to come, and implied a confession of guilt which, was not then expiated, but are abolished by the cross of Christ. And if they made no part of the hand-writing, is there any reason, why they may not be observed under the New Testament, at least in the manner, in which they were observed before *Moses*? The brethren make the state of the *Israelitish* church too servile, beyond the other periods, both the preceeding and the following. But these things do not properly concern this controversy.

XXXII. Many have also been offended, that Psalms 32, 51, 103, and the like, which describe remission of sins and the justification of a sinner, should be thought to contain a prophecy concerning the New Testament times, as if the Psalmist on that occasion, *delighted himself in the anticipation of the joys of the New Testament times*, *Sum Theol. c. 69. §. 24* and frequently else where, especially in his commentaries on these psalms. These things seem very disagreeable, nor are they thought possible to proceed but from one, who denies that the Fathers had remission of sin, together with that holy security of soul, which delights itself in God. Yet it is not to be denied, that the brethren else were loudly protest, that they ascribe to the ancient Fathers that remission of sins, which begets a full assurance of hope concerning happiness and a consolation, and a glorying even in death. And charity, which thinketh no evil, obligeth us to believe, that they speak thus from

the heart. However I look upon that method of interpretation to be very indecent, whereby things of a doctrinal nature, which have no respect to the different œconomy of times, are rashly transformed into prophecies concerning the New Testament. And I find nothing in those psalms, at least so far as they declare the grace of God in the remission of sins, which may not be applied to *David*, and to believers, his cotemporaries. Nor does any thing occur in the New Testament, which authorizes believers of the last times to appropriate these things to themselves beyond others. Let us consider each of them.

Which is
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with ref-
pect to
Ps. 32.

XXXIII. There is nothing in Psal. 32, that favours of prophecy. The title shews, it is † *a doctrinal ode*, containing the doctrine concerning the true happiness of a sinner, as common to every age. And declares, that this consists in remission of sins. Moreover, by his own example, he shews to whom that happiness belongs, and after what manner it may be obtained. This he proposes v. 5, for the imitation of others, and presses it v. 8, and the following in very strong terms. Who, but one blinded with prejudice, can find a prophecy in all this? And certainly, when *David* pronounces the person blessed, *unto whom Jehovah imputeth not iniquity*, &c. I would fain know, whether he includes himself in that blessedness. If he does, it is no prophecy of the New Testament times, which is what I contend for. But if he excludes himself from that happiness, he also excludes himself from the benefit of that justification, which is obtained by faith; but *Paul* brings in this happiness of *David*, *Rom. 4. 6*, to prove the doctrine of justification by faith, and shews that *Abraham* was made partaker of it: but this I imagine none of the

† *A Psalm of David Mizmôr*, that is, giving instruction.

brethren will say. I would also fain know, what person speaks v. 3, 4. Is there here any kind of prosopopoeia representing to us a believer of the New Testament? But what proof is there for such a fiction? What demonstration have we for it? Or does *David* himself speak? Certainly, the title of the psalm leads us to this: and there is nothing in these words, which are not true concerning *David*; and which he does not else where affirm of himself; see *Psf.* 6. 2, 3: But if the prophet affirms of himself what is there spoken of the grief and anxiety of a soul not yet sensible of God's being reconciled, he certainly also speaks of himself v. 5, *and thou forgavest the iniquity of my sin*: for, these words cannot be separated from the forgoing. I entreat the pious reader to compare this commentary, by which, such a plain psalm is turned to I know not what kind of drama, where, under the mask of *David*, quite different persons lie concealed; with the clear and favourable commentary of *Calvin*, and if I am not mistaken, he will evidently see the mask fall off.

XXXIV. Of the same nature is *Psf.* 51. The inscription and occasion of it there mentioned, prove, that it is so evidently applicable to *David*, that it is superfluous to add a single word. The learned author himself, in his commentaries, applies many things to *David*. And on the title of the psalm he expressly says, *it is a prayer of David to God, after his conversation with the prophet Nathan.* And on v. 1: *all are bound to have recourse to grace, and lay hold on that, and consequently, WITH DAVID, to apply to themselves the grace of God.* Why then does he elsewhere wrest these things to the New Testament times? Is it, because v. 7, he says, *sprinkle me with hyssop*; by which ceremony the atoning sacrifice of Christ was represented? But is not that very expression more applicable to a believer under the Old, than under the New Testament? How could he more effectually express the activity of the ancient faith, which takes a distant prospect, of

a Saviour to come thro' a thick cloud of ceremonies? *The man of God knew, says Musculus, that the expiation of sin consists not in ceremonial actions; but is rather by the grace and Spirit of God in Christ to come.* Or is it because v. 18 he speaks of the sacrifices of righteousness, which were to be offered after the rebuilding of *Jerusalem*, or of the sacrifice of Christ, whereby he made the fullest satisfaction to the justice of God? But what can be infer'd from this? Could not believers of the Old Testament sing praises for the benefits bestowed on them, and, at the same time, make mention of the future satisfaction of Christ, in virtue of which they obtained those blessings? And then why may we not, with *Bucer* and *Musculus*, understand by these sacrifices, those spiritual sacrifices, of which *Peter* speaks, 1 *Pet.* 2. 5, and which are abundantly offered to God, when he does good to *Zion* &c. that is, enriches his church with his spiritual grace, as well under the Old, as under the New Testament? Unless, with *Calvin*, *Mollerus*, *Piscator*, the *Dutch* commentators and others, we had rather explain it of the legal sacrifices themselves, but offered in a proper manner according to the divine prescription, and by faith: which is still farther from the sentiment of *Cocceius*.

And Ps.
103.

XXXV. The hundred and third *Psalms* contains nothing, which regards only the New Testament times. And the v. 19th 22d verses are to no purpose produced, as if they treated concerning the kingdom of liberty and grace, which was to extend thro' all the world. For, it is not certain, that these words are to be referred to the kingdom of heaven under the New Testament. There is nothing in them which may not be applied to the kingdom of God's power or providence. *It is plain, says Musculus, these things are not spoken concerning the kingdom of grace, but of the kingdom of God's power, authority and dominion.* But was it not likewise true under the Old Testament, that *Jehovah* bath prepared his throne in the heavens; and

and that his kingdom ruleth over all? Was the state of the New Testament times represented to *Micaiah*, when he saw *Jehovah* sitting on his throne, and all the host of heaven standing by him? *1 Kings. 22. 19.* Did *Nebuchadnezzar* also prophesie of the New Testament times, when he called God *king of heaven*, and ascribed to him an *everlasting kingdom over all the inhabitants of the earth?* *Dan. 4. 36, 37.* Can it be said under the New Testament alone, *blest be the Lord all his works?* But the psalmist *Pf. 148*, even under the Old Testament, united every thing in heaven, and in earth to that duty. I omit other passages, least, in a thing so plain, I should be charged with a too superstitious exactness. However, I will not deny, that those things, which are spoken concerning the kingdom of God's power, which extends itself over the whole earth, and concerning his eminent majesty over all creatures, do illustriously shine forth in the kingdom of liberty and grace, as *Mollerus* has likewise observed. But yet there is no reason, to turn all this into a mere prophecy concerning the time to come. Well says *Amyraldus* in his preface to this psalm: *there is nothing here, which can be properly typical, or which, by any mystical interpretation, can be referred to the fulness of time.* But should we grant, that the prophet, filled with the abundance of divine grace, was, from the sense thereof, moved to sing, towards the close of the psalm, concerning the kingdom of liberty and grace; does it therefore follow, that what he had before sung of the bounty of God towards himself and of the pardon of all his sins, was not applicable to himself, but only to believers under the New Testament?

XXXVI. What has also perplexed some, is that laboured distinction, and so often inculcated, of *παρεσις*, *passing by*, and *ἄφεσις*, *pardon*, which is usually pretended to be of extraordinary use in divinity. But they generally explain it thus: that *παρεσις* denotes a *passing-over*, a *passing by*, a *concealing*, whence it

The distinction of *παρεσις* and *ἄφεσις*.

comes, that God does not punish sins, nor has a purpose of exacting them of the sinner; nevertheless he does not declare, that satisfaction has been made, but on the contrary reserves to himself a power to call the sinner before him, that is, to remind him, that the debt is not yet cancelled, and to exact of himself the hand-writing, by which he may own, as by the subscription of his own hand, that guilt is not yet abolished and expiated. This the Scripture would call *παράγει, to pass by*, to which answers *ההרהיט, to be silent*, *Pf. 50. 21*, and *Esth. 7. 4*. They distinguish this *passing by* two ways. 1st. Before the law of *Moses*, when God was altogether silent, and sin not *imputed*, by exacting the hand-writing. 2dly. After the law, when God called the sinner before him, and demanded the hand-writing. But by *ἀφαιρέσις*, properly so called, they understand that pardon of sin, by which God declares, that Christ has made satisfaction to his justice, and pronounces the meritorious cause of the right to life to be now actually in being, affirms sin to be blotted out, tears the hand-writing, and finally gives a discharge; as if he should say, *I have received, I will not give in pledge*. All this we find in *de food. §. 339. Sum. Theol. c. 51. §. 11. Animadvers. ad Quæst. 83. Quæst. 68. Ad Rom. 3. §. 72. More Nebo p. 65. &c.*

Makes no
real con-
troversy.

XXXVII. On this I observe, that in the main there can be no controversy, if it be allowed, that the guilt of sin did not lie upon believers, in such a manner, that they, on supposition of Christ's suretyship, should be forced to fear the punishment of it in their own person. So far, indeed, they were obliged to remember. 1st. That according to *the law*, they are debtors. 2dly. Tho' on account of the covenant-engagement of the *Messiah*, they are absolved from the penalty, yet as that engagement was not yet actually fulfilled, so far their guilt was not yet expiated; but that it continues to lie on him, who was still *their surety*, from whom it will demand sufferings

sufferings and death; and as they themselves, by the decree of election, are *one* mystical body *with the surety*, so far it lies upon them; to give satisfaction, not in their own person, but by the surety. Just as the catechism speaks: *we are to make payment BY ANOTHER*. If so, as I apprehend, this is what the brethren mean, none will dissent from them. But then their boasting of the extraordinary usefulness of their distinction will appear groundless: since they say nothing, but what all orthodox divines either have said, or would say.

XXXVIII. Moreover that distinction cannot be proved, from the terms *πάρεσις* and *ἄφεσις*. For, it is certain, that *ἄφεσις* is ascribed to believers before the actual expiation of sin, *Lev. 5. 10, καὶ ἀφεθήσεται αὐτῷ, and it shall be forgiven him*, and so in other places. And least any should cavil, that this is meant of a typical forgiveness (which yet was the symbol of the true, and to which the august term, *ἄφεσις*, seems less applicable than to that real forgiveness the ancients enjoyed) I add from *Psf. 85. 2, ἀφῆκας τὰς ἀνομίας τῷ λαῷ σου, thou hast forgiven the iniquity of thy people*. I deny not, that this psalm was to be sung by the *Israelites*, when they were to be converted to Christ the Lord; but I think it cannot be proved, that it was not sung by believers, when they returned from the *Babylonish* captivity, with an application to their condition at that time. To omit other considerations, it is beyond all exception, that Christ, before his satisfaction, bestowed his *ἄφεσις, forgiveness*, on some *Mat. 9. 2, ἀφίενται σοὶ αἱ ἀμαρτίαι σου, thy sins be forgiven thee*. In like manner, *Luke. 7. 47.*

XXXIX. But we have not yet seen it proved, that *πάρεσις* signifies *passing by, concealing, silence*. *Budæus*, Nor in approved authors. indeed, in *Comment. Ling. Græc. p. 286*, shews, that *παρεῖναι* is sometimes *to pass-over*; but that is in a quite different sense, for he quotes a passage from *Zenophon, Lib. 4. Hellen. ἐπὶ τῷ μηδέναι παρεῖναι εἰς ἀκροπολιν, commanding him not to pass or send over any into the citadel.*

citadel. Moreover, he says, that *παύειν*, is *to indulge to promise, TO FORGIVE*: and Hesychius speaks to the same purpose. *Παύειν* is *συγχωρεῖν* *yield* *ἀφίειν*, *remit*: and he explains *πάειν*, by *ἀφίειν*, *remission*, *συγχωρεῖν*, *concession*, *pardon*, so far are these words from being distinguished, that the one may be explained by the other. I am aware, that a certain author says, that *the authority of Hesychius does not move him, because he had before his eyes this passage of Paul, and explained it from the subject matter itself, on which Paul is speaking, Mor. Nebo. p. 29.* But neither do I imagine, the celebrated person would have us to be moved by his own authority. Hesychius is no contemptible author. Let us hear the judgment of *Dan. Heinsius, Aristarch. Sac. p. 9, Edit. 8vo.* *In Hesychius is contain'd not only the learning of all Greece, but also of the east, p. 14. A Grammarian of surprising and profound learning, p. 18. A Grammarian, who is an abyss of the ancient erudition, p. 11. 6. Hesychius is no mean author, whose glosses are, certainly for the most part, adapted to explain the Greek authors, and especially the septuagint. And if Hesychius had this passage of Paul before his eyes, and explained it from the subject matter, and from his acquaintance with a language, which was his mother tongue, certainly he has not explained it amiss:*

παύειν
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not to
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XL. The learned author, indeed says, that *παύειν* answers to *הקריש*, *to be silent*; but does not prove it. He quotes *Esth. 7. 4*; but *παύειν* is not there, in the copies I have. That of Walton and the London in 8vo, A. 1653 have *παύεται*. However that I may not conceal any thing, I have been made to understand, that it is in another copy. But suppose it was in them all, what is it to the purpose? For, *I had been silent*, does not there signify, I had passed over that injury unpunished, but I had in silence submitted myself to that indignity, nor troubled the king with any petition of mine. By which our *παύειν* gains nothing. And then also when God *Pl. 50. 21*, says

says to the wicked, *these things hast thou done, and I kept silence*, which the *septuagint* translate *ταῦτα ἐποίησα; καὶ ἔσιγησα*; there is no such thing intended by that term, like that *παρεσις remission*, which Paul describes and the brethren insist upon. For, that is the absolution of believers from the penalty, on account of Christ's suretyship. But this silence is the deferring the punishment of the wicked, in order to compensate its slowness by its severity; things widely different. I cannot conceive, with what judgment the celebrated author quotes, these things here, in which tho' even the word, *πάρεσις*, was to be found, yet certainly, not the thing itself, which he would have signified by that term.

XLI. The learned author should have also more fully explained, *in what manner God kept silence* in former times. For, *he did not keep silence with respect to sin*, when he demanded the hand-writing of the sinner, and charged him with guilt not yet expiated, which, according to this famous author, was done by the law of Moses; but as I think, by the first institution of sacrifices; and if these were types of Christ's sacrifice, as doubtless they were, they at the same time signified, that the true expiatory sacrifice was not yet offered. *Neither did God keep silence as to pardon*, but proclaim'd the testament of grace, whereby he assured believers, that, on account of the *Messiah's* covenant-engagement, he would never require them to pay a ransom for their own sins. What is then that important silence, on account of which that act of God towards the ancients may be called *πάρεσις*?

Nor is it sufficiently explained, how God kept silence in the past times.

XLII. We conclude, that the distinction of *πάρεσις* and *ἀφεσις*, so much commended, is not of that importance, as, on that account, to set on fire the academical chair, the pulpit, and the press now, for so many years past, and the giddy vulgar rent into factions thereby. Since it cannot be denied, that the remission, which the fathers enjoyed, may, from the

The peace of the church not to be disturbed for that distinction.

practice

practice of the Greek language, be called, and was actually called by Greek authors ἀφεσις: and no passage can be produced, where it is called παφεσις, in the sense now forced upon us.

Altingus's
explication

XLIII. But the illustration given by the excellent *James Altingius*, merits our regard; who *Heptad. 2. Dissert. 2. §. 92 Seq.* speaks almost to the following purpose: Three things are required to a full and perfect ἀφεσις, *forgiveness*; namely, THE TAKING AWAY, THE TRANSFERRING and the EXPIATING of sin. *The taking away of sin* is that act, whereby the guilt is removed from the offender; that tho' he has sinned, yet he is not under the obligation to punishment. This is pointed out by the term, *סָרַף*, when it signifies *to remove*, and *take away*, *Exod. 34. 7. Ps. 99. 8. Ps. 32. 5. Ps. 85. 2. Ps. 25. 18.* *The transferring of sin* is that act, whereby the guilt, which is removed from the offender, is transferred to the surety, that he may be obliged to answer for it: as was done in the case of a sacrifice, by the imposition of hands, which then bore and carried the guilt. This, he thinks, was pointed out by the word *העביר*, *he caused to pass, he transferred*: *2 Sam. 12. 13*, when David said, *I have sinned*, or *I am guilty, against the Lord*: Nathan answers, *Jehovah also העביר*, *bath put away (caused to pass) thy sin, guilt, thou shalt not die.* And the angel, the Lord, *Zach. 3. 4*, says; behold, *העברתי*, *I have caused thine iniquity to pass from thee.* Which words ascribe this transferring to God, as the *Creditor*, and to Christ, as the *surety*. But it is also what the *Debtor* may claim: whence David prays for it, *2 Sam. 24. 10*, and now *I beseech thee, O Lord, העבר*, *take away (cause to pass) the iniquity of thy servant.* And Solomon, *Eccl. 11. 10*, because we must give an account of all our actions to God, as the last judgment enjoins us *העבר*, *to put away (cause to pass) evil from thy flesh.* Which cannot otherwise be done. (as the evil done can on no account be undone)

than

than by transferring or transporting sin. And he imagines, that this transferring is what the Apostle calls *ῥαψαίς*; *remission*. The *expiation of sin* is that act, by which, the guilt, removed from the offender, and transferred to the surety, is expiated by him, who bears all the punishment, to which the sinner was bound, so that divine justice shall have nothing more to demand, much less to inflict. This is express'd by the word *כפר*, *to expiate, to cover* with the blood of payment, that the writing of sin may be cancelled, and no longer appear. This last act is at length followed by a compleat *ἄφεσις*, *remission*, which absolutely discharges from every demand, either upon the debtor, or the surety: so that after this, there is no further any occasion for a sacrifice for sin, Heb. 10. 18, all remembrance of it being entirely effaced, v. 3, compared with v. 17: Having thus explained these things, the very learned author proceeds as follows. Under the Old Testament, believers were without this last degree of *expiation*, because the time appointed was not yet come, and consequently the *ἄφεσις*, *forgiveness*, which follows upon it. Their sins were not expiated, and the hand writing remained in its full force uncanceled, as also the remembrance of transgression was often repeated &c. All which were at length abolished by the death, cross, and the blood of Christ's cross. But yet these believers were not without the two former degrees, of taking away and transferring; which are elegantly joined together by *Job chap. 7. 20, 21, I have sinned, what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself?* וְכֵן לֹא תִשָּׂא פְשָׁעִי וְתַעֲבִיר אֶת עֹנִי, *and why dost thou not pardon (take away) my transgression, and take away (cause to pass) mine iniquity?* Take away from me the guilt, under the weight of which I shall otherwise faint and sink; and transfer it to another, who is able to bear it; namely, the surety; seeing, by all means satisfaction must be made. The very learned
author

author prosecutes this subject at further length, at which none will repent their having perused. And indeed I always look'd upon the subject thus explained to be true and sound doctrine, which I likewise publicly testified. My only scruple was, whether this clear and explicate doctrine relating to the transferring of sin to the score of the *Messiah*, could agree with the simplicity of the Old Testament, and was generally thus known to the ancient believers; and likewise whether it could be solidly proved by the word *העביר*. Should any think me too scrupulous in hesitating about this, I am not now inclined obstinately to contradict him; but have I, on that account, deserved so unkind a treatment at the hands of the learned author, as may be seen *Heptos. 3. Dissert. 4. §. 27*, and *Heptos 4. Dissert. 3. §. 14*? I am indeed, sorry, that such resentment dwells in heavenly breasts, however, I think, that I must take care lest either the passions of others, or my own, should at any time cloud my mind in the discernment of truth. Sacred candour! descend and gently glide into our soul, that, with the greatest cheerfulness; we may receive what is well said, even from those who are displeased with us; and with equal readiness disclaim what we ourselves may have less accurately advanced.

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XLIV. *Fifthly*. We dare not deny, that ADOPTION, in a certain respect and in some degree of eminence, may be accounted a blessing of the New Testament; so far, namely, as it imports that condition, not whereby believers are distinguished from the children of the devil and of wrath, and constituted heirs of divine grace and glory, (which is a dignity common to all believers in all ages) but whereby believers of the New Testament are preferred to children, who differ not much from Servants. In which sense the Apostle ascribes adoption eminently to the fulness of time, *Gal. 4. 4—7*. Where *Calvin* comments thus on *v. 5*. *For even the Fathers under the Old Testament*

Testament were assured of their adoption: but did not then so fully enjoy their privilege. Here therefore adoption is taken, just as redemption, Rom. 8. 23, for possession itself. For, as at the last day, we shall enjoy the fruit of our redemption; so now we enjoy the fruit of adoption, of which the holy Fathers, before the coming of Christ, were not partakers. And on verse 7, wherefore thou art no more a Servant but a Son: that is, in the christian church there is no longer any state of servitude, but the condition of Sons. He again therefore speaks of the difference between the Old and New Testament. Even the ancients were the Sons of God, and heirs thro' Christ: but we in a quite different manner; because we have Christ present, and therefore enjoy his benefits. Consult what we have more largely explained Book 3. Chap. 10. And if I mistake not, this is the very meaning of the brethren, in commenting on Gal. 4. §. 56: Let it only be observed, that adoption is not said to be so peculiar to the New Testament, as if the Old was entirely destitute of it. For the Apostle presupposes, that even those, that were in bondage under the elements of the world, were heirs.

XLV. But what is said else where, de fœd. §. 352. *Yet the is very harsh: tho' the Saints under the Old Testament received the sanctifying Spirit, yet he did not work in them that affection, which was either worthy of God, as a Father, or of them, as children; but there was in them a Spirit of bondage to fear. On the contrary, they who are under the New Testament, do, immediately, upon believing, receive the promise of the Holy Spirit, Gal. 3. 14, that is, the Spirit of Sons, which was promised, and whose it is to cry, Abba Father, Rom. 8. 15.*

XLVI. On which I observe, 1st. It is supposed The Spirit of bondage not peculiar to the Old Testament without proof, that the Spirit of bondage was peculiar to the Old Testament. For even under the new, those effects of the Spirit are observable, which are to be referred to fear and to bondage. Even at this day, it engenders terror in the elect, because they look upon themselves to be in very bad condition,

while they live in sin, nor can possibly be otherwise, till by a true faith they are reconciled to God, *Luke* 15. 17. Moreover, by this terror it drives them to lay hold on the fortress of Salvation in Christ, *2 Cor.* 5. 11. By the same terror also it restrains them from sin, and extinguishes the desire of sinning in them. In fine, it very often redoubles this terror, racking their conscience with anguish and pain, and leading them in a way, just by the brink of hell, in which rarely with joy and exultation, generally with a kind of anxiety of a trembling heart, yet in sincerity, they can serve God. Just as at this day those, whose office it is familiarly to enquire into their state, find believers very often affected. It cannot be denied, that in all these there is fear; nay, that there is something, which proceeds from bondage, and is, in some measure, different from that ingenious performance of duty, which only arises from the cheerfulness of a heart actuated by love. Why then may not the Spirit who works these things even under the New Testament, be called the Spirit of bondage to fear.

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XLVII. 2dly. It is also falsely asserted, that those affections, which the Spirit of bondage formerly wrought in the Saints, were unworthy of God, as a Father, and of the Saints, as children. For, as those affections were holy, and the effects of the sanctifying Spirit, whom God bestows upon none but his own children, nay, as they were most certain signs of their adoption, and of their right to the inheritance, it is to entertain unworthy thoughts of God their Father, and of his children, to account them unworthy of both. True indeed it is, that in those affections of the Saints, there was a kind of relation, like that of Servants to a master; yet that by no means destroyed, but only in some measure modified, the relation of Sons to a Father; as even

at

at this day God is held forth to us under both these relations.

XLVIII. 3dly. The sanctifying Spirit, absolutely as sanctifying, which was in the ancient believers, ought to be distinguished from the Spirit of bondage, as it precisely begets fear. Tho' therefore the affections, produced by the Spirit of bondage, as such, were inconsistent with the most free condition of Sons of God; yet the effects of the sanctifying Spirit, in all the elect, are a sincere love to God, and obedience arising from that love, with a complacency and delight in his commandments; now can there be any reason, why these may not be declared highly worthy of the Saints, as Sons of God?

The sanctifying Spirit, as such, to be distinguished from the Spirit of bondage.

XLIX. 4thly. It is contrary to all reason to say, that the ancients had not the Spirit of Sons, whereby they cried Abba Father. For this Spirit is not so contrary to the Spirit of bondage, as if it was not possible for both to reside together. The contrary to which we have proved already. *Book 3. Chap. 11. §. 9.* As this Spirit therefore, is always operative suitable to its condition; so it wrought those affections even in the believers of the Old Testament, which were worthy of God, as a Father, and likewise taught them to cry, *my Father, Job 34. 36. Isa. 63, 16.*

The ancients had also the Spirit of Sons.

L. 5thly. It is not consistent with that divine grace, which was bestowed even on the ancients, to deny, that they had PEACE OF CONSCIENCE. On which head we find written, on *Heb. 10. §. 15*, as follows: *Conscience cannot be easy, before a man is expiated by a sacrifice, (with and by which we ought to approach unto God) and knows, that in confidence of that sacrifice he approaches to God. For it is by this, that the conscience is at last calmed and perfected. And till then a man must of necessity have a conscience, both accusing him before God, and separating from all communion with him.*

Peace of conscience denied to the ancient believers.

LI. And yet the same person, who speaks thus, openly protests, that he by no means deprives the

And yet full assurance of

hope ascribed to them.

ancient believers of their assurance of hope, and the joy of a conscience, that gloried in God. For, he thus speaks elsewhere, on *Pf. 51. §. 15.* *This is the wisdom of God. that he suffers not sinful man to perish—and for that purpose, he gives the sinner a testimony of his righteousness, and the assurance of the hope concerning eternal happiness: so as with an uninterrupted joy to bear all crosses and afflictions, and glorify God, and give him thanks, in life and in death.—This wisdom of God, as Nathan had notified to him (David) by the word, so God had sealed it to him in his very inmost soul.*

Things with difficulty to be reconciled.

LII. These indeed, are things very difficult, if at all possible to be reconciled. For, where there is a conscience of sin, accusing man before God and separating from all communion with him, how, in that case, can there be a testimony of righteousness given the sinner by God? Again, where there is the assurance of hope concerning eternal happiness and an uninterrupted joy, what can there be wanting in that case to a calmed and perfected conscience? But let us explain, what we are to determine concerning the former assertion.

Scripture gives them the testimony of peace of conscience.

LIII. 1st. The Scripture no where says, that the ancient believers had not peace of conscience; but on the contrary, that, from an assurance of the favour of God towards them, they slept secure, *Pf. 3. 5*; that, with full assurance of faith, they gloried in their present grace, *Pf. 4. 3*, and with the same assurance of hope expected future glory, *Pf. 17. 15.* 2dly. Nor does it any where say, that believers under the Old Testament had the conscience of sin, accusing them before God, and separating from all communion with him. But on the contrary, that conscience bore them witness, that sin was forgiven, *Pf. 32. 5*, and *Pf. 103. 3, 10, 12.* And how could sin accuse them before God, and separate from his communion, seeing it was charged to the surety, and was to be exacted of him? 3dly. The same Scripture testifies,

that

that believers under the Old Testament acted, what the redeemed act, and gloried and rejoiced in God. Ps. 116. 7, 8. *Return into thy rest, O my soul, for Jehovah hath dealt bountifully with thee. Thou hast delivered my soul from death, mine eyes from tears and my feet from falling.*

LIV. *Heb. 10. 1*, is here misapplied: for, the Apostle does not there deny, that the ancient believers had a conscience perfected: only denies, that there was perfection from the law, which had but the shadow of good things to come: denies, that the sacrifices, which were offered year by year continually, could make the comers thereunto perfect, that is, as *Pareus* says well, *sanctify and save them*. But what the law could not, the grace of the surety, of which they were partakers, both could and actually did effect. 5thly. The conscience of sin of which *v. 2*, is not of sin as accusing before God, and excluding from all communion with him (for, the suretyship of Christ apprehended by faith, was a bar to sin's effecting that), but it is a conscience of sins, as not yet *actually* expiated, and which were not to be expiated by the sacrifices of beasts.. These were therefore repeated, that believers might testify, that they only used them as symbols, which God appointed, but did not expect to obtain remission but from the suretyship and and future sacrifice of the *Messiah*.

Which they had not from the ceremonies.

LV. 6thly. Believers under the Old Testament had not, indeed, that calm or peace of conscience, which arises from the ransom being fully paid by the surety, nor such a discharge, as by the resurrection of Christ from the dead. Yet they had in Christ's suretyship engagent, truly and fully what was sufficient to calm the conscience, for by that they might be assured, all their sins were blotted out of their account, and laid to the charge of Christ, who had also taken them upon himself, and made himself a debtor to undergo the punishment of them: and indeed, in such a manner, that they should never afterwards be charged

But from the suretyship of Christ.

charged to believers, nor God ever *have any will to punish their sins in their own persons*, as the learned author speaks, *Sum. Theol. c. 35*. And why were not these things sufficient to produce a like composure of mind, nay and a tranquillity almost equal to that, which arises from the ransom actually paid? For believers are as much exempted from all obligation to personal satisfaction, whether the ransom was to be paid, or was actually paid by the surety.

The notion of the dominion of angels over believers of the Old Testament.

LVI. *Seventhly*, It seems likewise to tend to undervalue the Old Testament church, that it is said to have been, in an especial manner subject to the DOMINION OF ANGELS. Concerning this, he says on *Heb. 2. §. 39*. *The former world, that is, the people of the land of Canaan was subject to angels, being subject to the word spoken by angels, and to the dispositions and appointments of angels, as well the heavenly, as those, that sat in Moses's seat, and who, in like manner, are called Gods. For, the heavenly angels, who assisted at the promulgation of the law, were the avengers or defenders thereof, as they were the guardians of the authority of the elders* Here then they present us with two sorts of angels; the heavenly, who are Spirits; the earthly, who are men sitting in the seat of *Moses*. The people of Canaan is said to be subject to both: to the heavenly. 1st. as the law was published by them. 2dly. As they were constituted the avengers or defenders of the law. 3dly. As the guardians of the authority of the elders. To the earthly; as the people was obliged to apply to them, to seek the testimony and the law, and to obey them, just as if God himself in person had published his commands with an audible voice. And on account of this dominion, both the earthly and the heavenly angels were called Gods.

It is found

on

Heb. 2. 5.

LVII. I answer, the source of this error is a misinterpretation of what the Apostle says, *Heb. 2. 5*. Where, indeed, it is denied, that this habitable world is put in subjection unto angels; but this is

no

no ways asserted of the former. And from the denial of the one, the affirmation of the other cannot be concluded. The Apostle's whole discourse is with a view, to gain the greatest authority to the doctrine of Christ. For this purpose, he had, in the foregoing chapter, described in magnificent encomiums the excellence of his person: he then established the great preheminance of the Gospel above the law. And now he urges, that Christ was to be obeyed, because the Father had given him the government of the whole world, which is an honour not at all conferr'd on angels. He speaks of the world to come, not in contradistinction to the past, as if angels exercised dominion in that, as Christ does in this: but because, it is a part of Christ's exaltation, to be appointed Lord of that world by God, a world far more excellent than the past. This then is the Apostle's reasoning. We are, with the greatest reverence, to attend to the word of Christ, because he is appointed Lord of the whole world; and indeed, especially at that time, wherein the state of all things, and particularly of the church is the most perfect: but no angel had ever such an honour conferr'd upon him. How do you torture the word, when you extort the subjection of the ancient church unto angels from this text.

LVIII. 2dly. The law published by angels, was the decalogue; which we are bound to own as the rule of our obedience, equally with the *Israelites*. Are we then also on that account subjected to angels? 3dly. The part, which the angels acted, in promulgating the law, was purely ministerial, and therefore implies no dominion: *John* was not therefore subject to an angel, because the apocalyps was sent and signified to him by an angel, Rev. 1. 1. 4thly. I cannot see, how it can be proved, that the avenging the law was enjoined upon angels under the Old Testament by any special command, which is revoked under the New. And the brethren themselves

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will not deny, that the words *Pf.* 35. 5, 6, belong even to the times of the New Testament and to the enemies of Christ. The punishment of Rebels, the chastisement of the miscarriages of the righteous, the defence of those under unjust oppression, argue, indeed, the ministry, not the empire of angels. And what peculiar has the Old Testament in this respect, to which the New cannot shew the like? For, here also the Apostle, *1 Cor.* 11. 10. *1 Tim.* 5. 21. urges the observance of decency in the church because of the presence of the angels. But it is worth while to hear *Cocceius* himself, commenting to this purpose on *John* 1. 52. *Moreover, that angels were present with the christian church, appears from the preservation, enlargement and purging of the christian church, and from the astonishing protection of those, that came out of Babylon.* And a little after: *As he subjects our members to our will, and inspires us with a good will; so he also makes his will known to his angels, and sanctifies their will, and if there be any thing that regards the good of man, he inclines them to it. Thus while he reigns in the church, he reigns in the angels; and the same Spirit is in the angels, which is in the church: as in the vision of Ezekiel, the same Spirit was in the wheels, which was in the living creatures, Ezek. 1. 20.* Let us add what he says in *Disput. ad. Mat.* 24. *Thes.* 38. *The angels assist the preaching of the Gospel, no less than they were solicitous, that the law should be observed for the determined time.* 5thly. I know not on what ground, it is so confidently asserted, that angels were formerly, in a peculiar manner, guardians of the authority of the elders; unless perhaps on that general one, that God usually employed them, to keep up the order he had established upon earth; but they cease not to do this under the New Testament. 6thly. They are called *Gods*, because of the excellency of their nature and office, and of the image of God in that respect; not because of any empire they had over the people of God, of which they

they are now deprived: for, Paul, in his time, called them *thrones, dominions, principalities and powers*, Col. 1. 16.

LIX. 7thly. 'Tis scarce needful to mention any thing about men sitting in the seat of *Moses*, who are called earthly angels. For, who will deny, that, in the common wealth of *Israel*, which was a royal priesthood, God appointed a magistracy, that was both civil and ecclesiastical, with proper authority, in order to see to the due observance of his law? And I shall easily grant, that this magistracy received authority, to deal somewhat more severely with the church, while she was an infant heir, under tutors and guardians, than can now well suit with an advanced age, and days of greater liberty. But I don't see, who can prove, that the Apostle in the quoted passage to the *Hebrews*, treats of them under the name of angels: especially as in the whole of this discourse he constantly means, by angels, those ministring Spirits, whom God commands to be ready to serve his beloved people, Heb. 1. 14. And then even the New Testament church hath its angels, of which in the *Revelations*. Shall we also affirm, that therefore it is subject to angels? 8thly. and lastly, The name *Gods*, is common to any civil magistrate, who dispenses justice in the God's name, even in pecuniary causes; as appears from *Exod.* 21. 6. and *Exod.* 22. 28. *Deut.* 19. 7. That notion therefore, about the church of the Old Testament being in a peculiar manner subject to angels, falls to the ground.

LX. Eighthly. It also deserves our enquiry, whether we are to reckon the continual FEAR of temporal DEATH, to which believers of that time were all their life subject among the defects of the Old Testament? Concerning this fear the brethren argue to this purpose. They distinguish between a good and an evil fear of death. This last is attended with a horror, and hatred of the holiness of God proceeding from an evil conscience, in every unregenerate

Fear of death in what sense it may be said to have reigned under the Old Testament.

generate sinner, who knows and reflects, that God is judge: the former again is twofold: either common or peculiar in the Saints under the Old Testament: common in all those, that account this life, and freedom from misery, to be an extraordinary gift of God, and which may be profitable both to themselves and others. This fear is not unbecoming the pious, nor renders them miserable. That which in an especial manner belonged to the *Israelites*, the inhabitants of the land of *Canaan*, arose from causes, which were peculiar to them: namely, 1st. From an affection for the land of *Canaan*, which was given them, with a promise of long life therein, as a pledge of the heavenly inheritance. And therefore it was necessary, that believers should desire to enjoy that pledge. 2dly. From a desire and hope of seeing, in due time, the Saviour in that land. 3dly. From the bondage to the elements of the world, to which they were tied down by that law, that if on set purpose they neglected it, they became, as transgressors of the law, obnoxious to temporal and eternal punishments; but if, thro' infirmity or thoughtlessness, they acted against the ordinances, they had reason to apprehend immediate death to be inflicted upon them by the hand of God: terrible examples of which were sometimes set before their eyes. This fear was good, proceeding from the love of a good conscience and of the grace of God; and made them, with diligence and care, perform the service of the ceremonies: for the godly had this all their life long. But they were delivered from it by the death of Christ. And this *Paul* is thought to have declared, *Heb.* 2. 15. This is the sum of what is almost every where repeated, and more summarily explained, *Animad v. ad Quæst. de V. and N. T. Quæst.* 31.

There was, indeed, something in the Mosaic

LXI. For my own part: I will not disown, that there was something in the rigour of the *Mosaic* polity, that had a tendency to make them afraid of some dreadful death. *Heb.* 10. 28. *He that despised Moses law,*

law, died without mercy, under two or three witnesses. God himself commanded, that such as these should be punished with death. *Lev.* 24. 16. *Numb.* 15. 34: and sometimes made examples of those, who had not very carefully observed some circumstances, by a death altogether extraordinary *Lev.* 10. 2. 1 *Sam.* 6. 20. 2 *Sam.* 6. 7—9. This, especially if it was just before them, or had lately happened, could not but strike a terror, and excite the righteous to take diligent heed, lest they should split on that rock. But it is not probable, that they, who walked in a good conscience before God, and knew they had to do with a most merciful Father, were tormented all their life, with the continual dread of death: for, examples of such rigour were rare; but instances of paternal indulgence common and conspicuous before their eyes.

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death.

LXII. True it is, long life in the land of *Canaan* was a pledge of eternal life in heaven; and it was necessary to love this pledge, as it pleased God to grant the enjoyment of it. But I cannot conceive, how the taking away of the external and perishing pledge, was to be so much dreaded, when they were to obtain, an eternal good in its room, of which they had only an earnest in the pledge; since the godly were assured of receiving the heavenly inheritance, immediately upon, and even by death. For, the exchange of the typical for the true and heavenly inheritance is not to be dreaded, but rather to be desired and longed for.

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LXIII. Pious persons under the Old Testament, who deprecated an untimely death, are not said to have done so from any fond love to the earthly pledge, but from a desire of glorifying God among the living, *Psf.* 6. 4, 5. *Isa.* 38. 18, 19. This exercise of piety made the Psalmist's life agreeable and truly worthy of the name of life, *Psf.* 18: 17. And then they were publick persons, who were fond of longer lease of life, not so much out of a regard

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a regard to themselves, as to the kingdom and church, whose advantages they watched over. However, it is not to be doubted, but all the Saints, whenever they considered themselves separately, and compared the imperfections of this life with the perfections of the future, desired to be dissolved, and be with God in glory. For this was then to them, as it is now to us, far better.

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LXIV. The people of Israel in general, had hopes of seeing Christ in their own land; but this was not the case of every individual. Nor was it lawful for those, who lived in *Canaan* many ages before the coming of the *Messiah*, to expect such a long term of life, as to hope to see Christ's day; nor be struck with horror at the thoughts of a death, that perhaps might cut off all those hopes. Those, who were actuated by a higher Spirit, had more exalted apprehensions than the vulgar, longed, indeed, to see those things, which the Disciples of Christ saw, *Mat.* 13. 17, searched diligently what, or what manner of time, the prophetick Spirit, which foretold those things, should happen, 1 *Pet.* 1. 11. But I know not from whence the Brethren could have learned, that every one in particular, whom they make subject to the fear of death, or that the generality of believers without distinction, expected perhaps, in their time the coming of Christ, and hence arose their horror of death. *Peter* speaks the contrary, *v.* 12, *that it was revealed unto them, that not unto themselves, but unto us they did minister those things.* Can the brethren then mention so much as a single instance of any, who, on that account, is said to have been afraid of death?

Heb. 2.
15, treats
not of the
Israelites
alone in
Canaan.

LXV. These hypotheses are groundlessly built on the saying of *Paul*, *Heb.* 2. 15, where the fruit of Christ's death is said to be the *delivering them, who through fear of death were all their life time subject to bondage.* For, 1st. What reason can persuade, nay admit, that the fruit of that death, for undergoing which it was necessary Christ should become man, should

should be restrained to the *Jews* alone, the inhabitants of *Canaan*? For the benefit of Christ's death belongs to all the elect from the beginning to the end of the world, and the Apostle is here treating of all those, that are sanctified by Christ, whom Christ calls his brethren, and the children given him by the Father:

LXVI. 2dly. It is without proof inferred, that those here described are considered as believers already; since it is more suitable to imagine, that the most miserable state of the elect is here delineated while they were themselves out of Christ. For, during all that time they must needs be tormented in a fearful manner with the dread of death, whenever they think of God as a judge: and unless the death of Christ had intervened, that dread would continue upon them all their life long.

Nor of those, that are considered as actually believers.

LXVII. 3dly. We are here by bondage under no necessity to understand bondage to the elements of the world; for as the Apostle a little before had said, that the devil is destroyed by the death of Christ, what is more natural than to explain, what he now speaks of bondage, concerning that wretched condition of men, when under the tyranny of the devil? And surely it is a much greater blessing to be delivered from the bondage of the devil, than from that to the elements of the world; and as both is a fruit of Christ's death, why shall we restrict the Apostles meaning to the least, and exclude the greatest? Besides there is no such difference between the fear of death, and the bondage of the devil, as to make it improbable for them to be joined together in the same discourse: for the one is cherished by the other: the bondage of the devil begets the fear of death: and the fear of death, in an un sanctified conscience, heightens the hatred of God, and consequently the bondage of sin and the devil.

Nor of the bondage to the elements of the world.

LXVIII. 4thly. The term death, is most unreasonably restricted to temporal death. The Apostle argues

Nor of temporal death, only or chiefly.

argues in this manner: It was necessary for Christ to become man, because he was to die. He was to die. (1). That, by his death, he might destroy the devil, who had the power of death. (2). That he might deliver his people from death itself, and from the fear of it. What can be more plain, than that the whole of that death is here meant, over which the devil has power, both temporal and eternal, especially the last. The fear of temporal death, as the brethren describe it, was good and holy in itself, only somewhat troublesome and uneasy: and can it be thought probable, that the Apostle, when speaking of the effects of Christ's death, should explain in very magnificent terms the freedom from a thing, good and holy in itself, because it produced some uneasiness, and omit the deliverance from that which comprehends all evils and miseries? And yet so form his discourse, as if he seem'd to have spoke rather of that which is the greatest, than of that which is the least evil, and what he alone intended?

Not sufficiently explained who those are, whom Christ freed from the fear of losing the pledge.

LXIX. 5thly, and lastly, I could also wish it was explained, what is that universality of Saints, denoted by the term, *τοιοι*, which Christ delivered from the fear of losing the pledge by death. Were the Saints, who died before Christ, of this number? That does not appear; for they are supposed to be troubled by the fear of death all their life time. And yet, if I mistake not, they were delivered from this, when once they died. What then did the death of Christ profit them in this respect? Are we then to understand those Saints, who lived at the time of Christ's death? The brethren seem to intend this, when they say: *as many as bore bondage with that disposition, were delivered by Christ when he died; Ad. Heb. 2. §. 89.* But who are those? Not believers of the Gentiles, who had no country given them for a pledge. It must then be the *Jews*. But it could not be all of them. For, many of them lived out of the land, in a voluntary exile, without enjoying that pledge.

How

How greatly then is this fruit of Christ's death limited? Let us suppose, it was they, who, after the death of Christ, received Christ by faith in the land of *Canaan*, that constituted this universality. But how were these delivered from the fear of losing the pledge? Was it because, after Christ's death, the land ceased to be a pledge, and was shortly to be given up to the Gentiles to a total destruction? Is this the meaning of the brethren? How flat and mean! Well says the celebrated interpreter on *Zech. 9. §. 23.* *They voluntarily renounced the inheritance of the land of Canaan, and exchanged it in order to partake of the heavenly Jerusalem, and the inheritance of the world.* But neither will this remove all the difficulty: for, *Paul* speaks of those who, *all their life time* were subject to the fear of death, which the brethren themselves, at other times, urge; but they, whom we suppose to be delivered by Christ, cease not to live, when delivered from the fear of death. I beg of these learned persons, again and again to consider, in what intricate perplexity they entangle themselves, while, without any just ground, they quit the trodden, plain road.

LXX. NINTHLY. It is most of all grievous, and tends to stir up the resentment of the meekest person, that *believers* under the Old Testament are often, and that at great length, said to have been UNDER WRATH AND THE CURSE. And indeed, this assertion is shocking to tender ears, and unusual in the reformed churches. The brethren took occasion to speak thus from *Gal. 3. 10,* *as many as are of the works of the law are under the curse.* Which passage they think is to be explained, as if it was there said; whoever are subject to the ceremonial law, bear testimony, that the curse is not yet removed by Christ, nor the blessing yet actually obtained. For, tho' they are free from the curse belonging to the wicked, and partakers of the blessing of the Sons of God, yet, by the use of the ceremonies, they openly avow, that the meritorious

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orious cause of the blessing was not yet come. But let us hear their own words. *In Comm: ad Gal. 3. §. 104.* *The ancient interpreters have here departed a little from the meaning of the Apostle, not adverting, how believers and the Saints of the Old Testament could be said to be under the curse, for they think, it necessarily follows, that it is not possible for him who is under the curse, to be saved—In this they are mistaken. For, according to the Apostle, to be under the curse, signifies here not to be without the covenant of Grace, but to undergo something on account of the curse, which was not yet blotted out by the payment of the price: either for the sake of the hand-writing against themselves on account of sin, and of the curse annexed thereto, and so far the sake of God, who neither did, nor was to punish their sins, as if he was to pardon them; and who had promised life to believers; that he might be sanctified by declaring his righteousness, which he was to manifest in Christ.*

But beside
the
meaning
of the
Apostle.

LXXI. But tho' this explication sufficiently provides for the Salvation of the Father's; yet I think it harsh, and very far from *the scope of the Apostle*, and *the language of Scripture*. *The scope of the Apostle* is to refute the opinion of the false Apostles, by which they disturbed the quiet of the churches of *Galatia*, as if faith in Christ alone was not sufficient to justification, but that the Gentiles were bound to observe the Mosaic ceremonies, as a part of that righteousness and holiness commanded by the law. For, certainly, the *Jews* were, and still are, at this day, tainted with the heresy, that the ceremonies contribute to justification. The Apostle briefly sets the truth in opposition to that false notion, *Gal. 2. 16*; which he confirms by several arguments. After many others he makes use of this. For as that sanction, by which the curse is threatened against transgressors, is annexed to all God's laws; and as there is none, who ought not to confess, that they have one time or other transgressed some one Law of God; so far then can any hope for life from any observance of any law, that,

on

on the contrary, *as many as are of the works of the law*, that is, who take part with those, who would be justified by works, *are under the curse*, Gal. 3, 10. This inference is solid and clear, and in Paul's usual manner. See him arguing the same way, Rom. 3, 19, 20.

LXXII. But many things prove, that nothing is meant by the curse, but the curse of the covenant of works, which excludes man from communion with God, and is opposed to the blessing of the covenant of grace. 1st. He does not speak of that curse, which hangs over the godly, because and in so far, as by observation of the ceremonial law, they subscribe a hand-writing against themselves, but that, which hangs over the proud transgressors of the law. For the apostle does not say, that the godly of old confessed, that they were under the curse, because they observed the ceremonial law; but those who are of works; justiciary or self-righteous workers, who endeavour to establish their own righteousness; these are they who are under the curse, because they have not observed the law as prescribed.

Who means it of the curse of the covenant of works.

LXXIII. 2dly. Paul means here the same curse, that Moses did; from whom he quotes a passage for establishing his doctrine, Deut. 27. 26. But since that *Mosaic* formula, which undoubtedly contained the sanction of the covenant of works, speaks of that curse, which all sinners naturally are under, because they continue not in all things commanded by the law, and which is opposed to the favour and saving grace of God. Had the apostle meant another curse, he would have trifled, and not argued, but this is far from his character.

Of which Moses, Deut. 27. 26.

LXXIV. 3dly. He speaks here of that curse, from which Christ has delivered his people. But he delivered them, not only from the hand-writing, declaring the ransom not yet paid, but from all guilt and condemnation, from all that curse, which we deserved on account of sin. 'Tis a bad practice,

From which Christ delivered his people.

which the celebrated *Cocceius* every where justly condemns in the *Socinians*, so to writ the divine words of scripture, as to put a low and mean sense upon them. And is not this done, when that divine sentence, *Christ hath redeemed us from the curse of the law*, is brought so low; he freed us from the yoke of the ceremonies. This, certainly, is among the
 1 very least of the blessings, which accrue to believers from the redemption of Christ.

And which he himself underwent. LXXV. 4thly. Moreover the curse, we are delivered from, is of the same kind with that, which Christ underwent for us: he therefore underwent it for us, as an expiatory sacrifice in our stead, because it lay upon us on account of sin. But Christ was made a curse for us, not as he observed the ceremonial law, but as he bore the wrath, the fury, the indignation of God against our sins. He complained, that he was forsaken of his father, grappled hand to hand with dreadful horrors and anguish of soul, and with the infernal powers themselves. In a word, he endured all the curse, that the law threatened against sinners, he was not only *accursed* but even a *curse*; which was shewn by crucifixion, as the symbol.

Not believers, but self-righteous hypocrites are of the works of the law. LXXVI. In the last place, I do not imagine, that either of these can be proved from any passage of scripture: *either*, that those can be called the true and spiritual sons of *Abraham*, *who are of the works of the law*: or, that those, who, in faith and a good conscience, observe the precepts of the ceremonial law, can, on that very account be said to be *under the curse*. I find Rom. 4. 16 is quoted as a proof of the former: *to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all*. But the case is very different: for, 1st. That expression *to be of the law*, and that, *to be of the works of the law*: are not in all respects the same; for, those may simply be said *to be of the law*, *to whom pertained the giving of the law*, Rom. 9. 4, that is, the

the Jewish nation, to whom the law of God was delivered, and who, in consequence of that giving of the law, and of the covenant founded thereon, became what they are, a people peculiar to God. But seeing works, in the business of justification, which was the dispute among the *Gallations*, are always set in direct opposition to faith, those who are of the works of the law, cannot be of justifying faith. If you object, that the law is in like manner opposed to faith; I answer, the law has a twofold relation: a *legal*, strictly so called, as it contains the condition of justification, by a personal and proper obedience; and an *evangelical*, as, by its types and shadows, it leads to Christ. Whoever, according to the former relation, are of the law, are not heirs, *Rom.* 4. 14; but whoever were of the law, so as to discover in it the gracious promises of the gospel, belonged to that seed of *Abraham*, to which the promise was declared. And, according to this different relation of the law, the apostle in a different sense says, that some are of the law; some who, because they want to be of the law, are not heirs; namely those, who reckon their works as a condition of righteousness with God, either for purification or satisfaction: and some again who are of the law, and yet are heirs; namely those, who suffer themselves to be led by the law, as a schoolmaster, to Christ. But works contradistinguished from faith, can have no other than an opposite relation in justification.

LXXVII. To this purpose I formerly wrote with the generality of interpreters, and even *Cocceius* himself; who so explains the words of *Paul*, that he divides into two classes all that seed, to which he maintains the promise was made sure; one of which classes is said to be *of the law*; the other, *of the faith of Abraham*: the one, *of the Israelites*, to whom pertained *the giving of the law*; the other of the Gentile believers, who, without circumcision, but only in imitation of his faith, become the seed of *Abraham*.

But I afterwards met with the discourses of *James Atlingius*, who observes, that the Greek of *Paul*, παντὶ τῷ σπέρματι, ἢ τῷ ἐκ τοῦ νόμου μόνοις, ἀλλὰ καὶ τῷ ἐν πίστεως Ἀβραάμ, is not necessarily to be translated, *to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham*; so as to apply the restrictive particle *only* to the seed; but is more properly translated, *to all the seed, not to that which is of the law only*, &c. So that the restrictive particle should be joined to the law, not to the seed. And he thinks this verse is to be compared with *ψ. 12, the father of circumcision to them, who are not of the circumcision only, but also walk in the steps*, &c. That the meaning is, that those are the seed of *Abraham*, to whom the promise can belong, not who, by circumcision only, or any other carnal precept, in which they vainly glory, may in some measure resemble *Abraham*; but who resemble him in faith. Thus both members belong to the Jews, and those are excluded from partaking in the blessing, who are only of the law, *ψ. 14.* Those only being admitted who are of the faith of *Abraham*. But those descendants of *Abraham*, who received the covenant proposed to them by God, as a covenant of works, and circumcision as the sacrament of such a covenant, are of the law, and indeed only of the law. These things are at large and with accuracy deduced by the very learned author. But if this interpretation holds, the brethren are so far from finding any support in this passage, that rather every thing is against them.

Nor are those, who observe the ceremonial law, on that account under the curse.

LXXVIII. For the proof of the latter, it is alleged, that the time of the Old Testament is called the time of *wrath and severity*, *Isa. 10. 25, Dan. 8. 19*; and that *Moses*, the minister who gave the law, is called *the minister of death and condemnation*, *2 Cor. 3, 7, 9*, and that *the law worketh wrath*, *Rom. 4. 15*, that is, imposeth something, which proceeded from sin and guilt, and so from wrath. But these things are not to the purpose. For, 1st.

There

There is nothing there concerning a curse or execration, which constantly in scripture denotes the deplorable condition of the wicked, especially if any one is said to be under it. 2dly. *Isaiab* and *Daniel* speak not of the time of the Old Testament in opposition to that of the new ; but represent that period of time, in which God more severely punished the sins of his people : which he likewise does sometimes under the New. 3dly. *Moses* is called *the minister of death and condemnation*, because his ministry, for the most part, tended to terrify the sinner, and convince him of his sin and curse. 4thly. In the same sense *the law* is said *to work wrath* ; which is not to be understood of the ceremonial law alone, but also, and indeed, chiefly of the moral law, which, by it's most accurate precepts, discovers sin, and, by the dreadful comminations of divine wrath against sinners, raises in the soul a sense of wrath. But these things are no proof that believers of the Old Testament were under the curse.

C H A P. XIII.

Of the real defects of the Old Testament.

I. **H**OWEVER the Old Testament had really some peculiar defects, on account of which *it is found fault with*, *Heb.* 8. 7, 8 ; and because of these, it was to make room for the New. When we say this, we do no injury to the divine wisdom, as if it was inconsistent with that, to make the first covenant with his people, such as would afterwards want correction. For as God, in the first creation of the world, began with things, that were more rude, and by degrees, as it were, first rough-hewed them, then polished and exactly squared them, till

The defects of the Testament argue nothing unworthy of God.

till they attained to that beauty, in which he acquiesced: so, in like manner in the formation of his church, he would have the beginnings to be more unpolished, which, in the regular course of things, were to arise, in process of time, to a more beautiful symmetry and proportion, till he should put the last hand to them, at the consummation of the world. And if it was not unworthy of God, to have made something imperfect in the kingdom of grace, which shall be brought to absolute perfection in the kingdom of glory: neither is it unworthy of him, to have granted something more sparingly under the Old Testament, which he most liberally vouchsafed under the New. Nay, by this very thing he displays his manifold wisdom, in that he distinguishes the diversity of times by proper and suitable marks or signs. *Paul* represented the *Jews*, as resembling children; Christians, grown men. What irregularity is there in God's thus ordering matters, that he should confine the former to the rudiments, as being more suitable to their measure of age, and train up the latter in a more hardy, and as it were manly discipline.

I. Under the Old Testament the cause of salvation not consummated

II. But let us particularly rehearse in order the things, in which the Old testament was defective. The FIRST is, that the fathers under the Old Testament had not the CAUSE OF SALVATION PRESENT, much less COMPLETED. They had the figure of Christ in various appearances, as preludes of his future incarnation, in the pillar of cloud and fire, in the tabernacle, the temple, in the pictures of the ceremonies, the riddles of the prophecies: but they had not the privilege of beholding him present among them. The prophets of those times *professed of the grace that should come unto us. And unto them was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto us concerning the sufferings of Christ, and the glory that should follow, 1 Pet. 1. 10, 11, 12.*

III. And

III. And as the cause of salvation did not then appear, namely, God manifested in the flesh, neither did *righteousness*, or that on account of which we are justified. Because *the captain of their salvation* was not yet made *perfect through sufferings*, Heb. 2. 10; that in which the expiation of our sins consists, did not then exist, and consequently, *everlasting righteousness was not yet brought in*, Dan. 9. 24. For as the ransom was not yet paid, the debts were not actually cancelled, *that day* had not yet shined, on which God removed the iniquity of the earth, Zeck. 3. 9. The fathers, indeed, had a true and a sufficient remission of sins; yet had not that, for which sins are justly, and in a manner worthy of God, remitted; namely, the satisfaction and expiation of Christ. Pareus says well, *ad Heb. 8. 18, the expiatory offering was not yet made, in which the remission of sins, wherewith they were favoured, was founded.*

IV. In this respect it is no absurdity to say, that the sins of Believers *remained*, and still *existed*, till they were cancelled by Christ's satisfaction. For, they existed in the accompts of the surety, who was to answer for them: nor were they blotted out, till after the payment was made. We are not to think, they so lay upon believers, as that they went to heaven loaded with the guilt of them; than which nothing can be more absurd; nor are we to maintain, that they were entirely cancelled out of the book of God's accompts: for, in that case, Christ's satisfying for them had been superfluous. But they remained as debts upon the surety, which he was to pay. And therefore God, who had, already before hand, remitted very many sins, exacted them of Christ at the time appointed, Isa. 53. 7, *to declare his righteousness for the remission of sins that are past*, Rom. 3. 25. Pareus again l. c. *In the mean time therefore sins, even remitted without true expiration, remained, till they were at length expiated by the death of the mediator; which expiation being made, both their sins and ours were at last*

And-
therefore
the sins of
believers
remained.

ABOLISHED

ABOLISHED in the judgement of God. Calvin uses the same way of speaking, *Instit. Lib. 2. c. 7. §. 17.* For which reason the apostle writes, that the remission of the sins, which REMAINED under the Old Testament, was at length accomplished by the intervention of Christ's death. This then was the first defect of the Old Testament, that it had not the cause of salvation compleated, and consequently not a true expiation of sins.

2d. Defect ob-
scurity.

V. The SECOND defect was the OBSCURITY of the old œconomy. This follows from the preceding. What can there be at most but twilight before the rising of the sun? The Lord therefore dispensed the light of his word to them, in such a manner, that they could only view it still at a distance and obscurely. Peter has elegantly represented this, by comparing the prophetic language unto a lamp that shineth in a dark place. 2 Pet. 1. 19. When he calls it a lamp, he intimates the absence of the sun; and when he speaks of a dark place, he represents the condition of the antients, which, amidst the darkness, had the glimmering small light of a burning taper, and no more than a taper, which is used only in the night time, not in the full day. To this purpose also is the saying of Christ, *Mat. 11. 13,* that *the law and the prophets were until John. From that time the kingdom of God was preached.* What did the law and the prophets discover to those, who lived in their days? certainly nothing but a taste of that wisdom, which was afterwards to be clearly displayed, by foretelling it as shining at a distance. Whenever Christ can be pointed out with a finger, the kingdom of God is disclosed.

The ceremonies
were a
vail.

VI. There was certainly in the ceremonies, an institution concerning Christ's person, offices, and benefits. And therefore it was a distinguishing favour, that God should honour *Israel* alone, above all other people, with that kind of instruction, as we have formerly intimated. But, as the ceremonial rites were vastly increased, and the repetition of the promises of

grace

grace was in the mean time more sparing and uncommon; the very great number of rites was like a vail, by which the naked simplicity of the ancient promise was very much clouded. And the event shewed, that the greatest part of the Israelites cleaved to the ceremonies themselves, sought for justification and expiation of sin in them, and did not penetrate into the spiritual mysteries, which were hid under the vail, with the eyes of the understanding and of faith. This, indeed, was their own fault; but that method of teaching was not so well adapted and effectual for the correcting of it. This is also represented by the type of *Moses*, who put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is now abolished, as useless, 2 Cor. 3. 13. There the apostle by way of allegory proposes the person of *Moses*, to represent the œconomy of the Old Testament. It had, indeed, the light of the promises of grace, as the face of *Moses* had an extraordinary glory, v. 7. But while *Moses* spoke with the *Israelites*, he covered this glory with the vail of the ceremonies, which he had introduced; the end of which, indeed, was Christ and his grace; but *Israel* being intent on the contemplation of these, satisfied themselves in them, and forgot to look to that, to which had they turned their mind, as became them, they would have been led by the ceremonies themselves. And this is that vail, which, in the reading of the Old Testament, not being taken away, still remaineth on *Israel*, v. 14.

VII. To the same purpose, was the vail of the tabernacle and temple, which kept the *Israelites* from entering and beholding the sacred things. These two vails may be thus compared together. By the vail of the temple they were reminded of something, which they were not yet suffered to behold, because something stood in the way; namely, guilt, which was removed in the flesh of Christ, *Heb.* 10. 19, and that the way to the heavenly sanctuary was not yet set open

To which answers the vail of the sanctuary.

open to them, *Heb.* 9. 8. By the vail over the face of *Moses*, they were put in mind, that the eyes of their understanding were weaker, than that they could bear the naked declaration of the truth. For, if it was thus at that time with Christ's apostles, *John* 16. 12, how much more with ancient *Israel*?

Jesus him-
self often
taught by
parables.

VIII. It is remarkable, that the Lord Jesus himself, in the days of his flesh, suited his doctrine to that more obscure dispensation; and laid before the promiscuous multitude, the mysteries of the kingdom of heaven, scarce in any other manner than under the vail of parables, the meaning of which was to be rather guessed at, than thoroughly understood. And himself gives this reason for it, *Mat.* 13. 10, 11, when his disciples asked him, *why speakest thou unto them in parables?* He answered, *because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.* And *v.* 13, *therefore speak I to them in parables, because they seeing, see not; and hearing, they hear not, neither do they understand.* But as the time of his consummation was drawing nearer, he more clearly, and without further circumlocution, proposed the truths of salvation, *John* 16. 25; which the disciples themselves observed. *v.* 29.

2d. defect
rigour

IX. The THIRD defect was the great RIGOUR and unrelenting severity of that œconomy, on account of the threatenings of the law, which so often occur, and of the promises of grace, which are more seldom and more obscurely repeated. To this purpose is what we have *Heb.* 12. 18, that believers are not now come to the Mount that might be touched, and that burned with fire, unto blackness and darkness and tempest, where nothing was to be heard or seen, but what was apt to strike the mind with dread and terror, so that *Moses* himself quaked and feared: where the terrible voice sounded in their ears, which all of them intreated, they might not hear any more, to all which he opposes the mild sweetness of mount *Zion*, and of the heavenly *Jerusalem*. Neither was
that

that rigour and terror without reason; for, it was scarce possible, by any other means, to conquer the frowardness of the *Israelites*, whom Moses and the prophets so often reproached as a stiff necked generation, and a people, whose heart was like an adamant:

X. The FOURTH defect of the Old Testament was the BONDAGE UNDER THE ELEMENTS OF THE WORLD, of which *Paul* speaks, *Gal.* 4. 3, 9. By the *elements of the world*, he understands the ceremonies of the old Oeconomy; which he calls *στοιχεῖα, elements*, because of their rudeness and imperfection; by a twofold metaphor; the one borrowed from nature, the other from art. Nature hath her elements, that is bodies more simple and rude, from whose various combination and mixture others more perfect are generated. And the rudiments of art or the first more easy precepts, suited to the capacities of children, are usually called elements, *Paul* himself using this term in that sense, *Heb.* 5. 12, *the first principles (elements) of the oracles of God*. He adds, the elements of the *world*, either because they were earthly, borrowed from the world, and from those things, which even worldly men have in common with the pious, and which contain not in themselves the blessings and priviledges of the inheritance: or because God being willing to instruct the world, that is, the inhabitants of the world, began, from these slender principles, having first set up a lower form or school, as it were in one corner of the world only. The *Israelites were in bondage* to these elements. For, God had also given these elements with a severe commination, lest they should be either neglected, or used any other way, than he had prescribed: and they had princes and elders, with sufficient authority, and sitting in Moses's seat, to keep and constrain them to the observance of the rites. In fine, the observance itself had an air of servility inconsistent with the full liberty of sons.

4. The bondage of the ceremonies.

In which
bondage
there was
a yoke.

XI. But let us take a more particular view of what was hard and unpleasant in this bondage. 1st, There was, in that vast multitude of rites, which were enjoined upon Israel under such a severe threatening, a grievous *burden*, and a *yoke* hard to be borne, *Acts*. 15. 10, which the apostle calls the *yoke of bondage*. *Gal*. 5. 1. Circumcision, which was, as it were, the first undertaking of the yoke, caused such pain, that even adults were heavily afflicted with it, *Gen*. 34. 25. The number of the other ceremonies exceedingly fatigued the people, and involved them in difficulties. They were not allowed to light a fire on the sabbath; nor to sow on the seventh year. All their males were obliged thrice a year to go up to *Jerusalem*. The paying the first-fruits and tithes was to be scrupulously observed. They were put to great expence in all kinds of sacrifices. Moreover there were so many washings, distinctions of meats, legal pollutions from the touch of a dead body, and of any unclean thing whatever, and pollution in sleep. And all these things wherewith they were harraressed, were but *weak and beggarly elements*, *Gal*. 4. 9, which could not *make the comers thereunto perfect*, *Heb*. 10. 1, and, in the observation of which, of themselves, there was no holiness, nor the image of God, nor *a reasonable service*, *Rom*. 12. 1. However their mystical signification, and the relation they bore to the *Messiah* and his grace, made believers cheerfully undertake, and joyfully bear, that yoke, grievous in itself, and beggarly and uselefs separately from Christ.

An up-
braiding
with child
hood.

XII. 2dly. There was also, in that bondage, *there-
proach of childhood*; for it was wholly pedagogical, or adapted to children, *Gal*. 4. 2, which consisted of little, minute precepts and ordinances, such as are prescribed to young children, *touch not, taste not, handle not*, *Col*. 2. 21. On which place Theophylact says elegantly, *see also how he tacitly upbraids them, saying, ye are subject to ordinances, v. 20. You sit as children*

children says he, as just beginning their elements, who require what they ought to do to be said before and pre-
sented to them.

XIII. 3dly. There was also *the middle wall of partition*, not only separating them from all other nations, and depriving them of the joy, which, in other respects, would result, from the Gentiles being taken into communion with God, but also, in some measure, secluding themselves from familiar access to God, *Eph. 2. 14, 15*: The apostle seems to allude to the double wall, or enclosure of the temple. The Jews, who were clean, met for worship, within the outermost of these, which had a fence or breast-work, on which small pillars were ranged at equal distances, inscribed with Greek and Latin characters, to signify, that no stranger was allowed, under pain of death, to pass over that breast-work, and break into the inner enclosure. In like manner, there was, in the inner enclosure, another breast-work like the former, whereby the people were excluded from entering into the temple, and the porch of the priests, who were there employed in sacred services; which *Lud. Capellus* has observed on this passage from *Josephus*. See what *Const. l'empereur* has ad titul *Mid-doth, c. 2. §. 3*, and *Selden de jure Natur. Lib. 3. c. 6*. With both those walls or breast-works the apostle ingeniously compares the ceremonies, which separated the Gentiles from the Jews (on which account they resembled the breast-work of the first enclosure) and the Jews themselves, in some measure, from God, and familiar access to him. For they themselves were commanded to stand at a distance, while God kept himself, as it were, concealed in the inner sanctuary, and to treat with him, about the expiation of sins, only by the intervention of a priest. And in this respect the ceremonies are compared with the latter enclosure.

XIV. 4thly. Besides this, the apostle calls the law of commandments, contained in ordinances, *enmity*, because
And en-
mity.

because, in a certain respect, they were a symbol of the enmity both between God and man, and between *Israel* and the Gentiles. For the ceremonies, in their *legal consideration*, were signs of that hatred, wherewith God, from the righteousness of his nature, pursues sinful man : because our guilt was typified by these, and man beloved to be expiated and purged by those rites, before he could be allowed, with hope of pardon, to have access to God. They also begat a mutual hatred and contempt between Jews and Gentiles. The Jews being proud of the ceremonies of God's institution, despised the Gentiles, who were enslaved to human, or even diabolical superstitions. The Heathen, on the other hand, looked upon many of the Jewish ceremonies, as is plain from *Tacitus* and others, as hateful, ridiculous, and absurd. And hence arose a mutual and national hatred and enmity : by no means commanded, far be it, but yet, as it were rivetted by that law of discriminating rites. And this alienation of minds was at such a height, that the godly themselves judged it a crime in a Jew to come near, or approach to a stranger, *Acts*, 10. 28.

And lastly
the hand-
writing.

XV. 5thly, and lastly. There was a *hand-writing* in the religion of ceremonies *intention, contrary (in part) to those who loved and observed them*, *Col.* 2. 14. On which *Calvin* particularly has learnedly discoursed, as well in other places, as in his *Institutions Lib.* 3. c. 7. §. 17. In his commentary on *Col.* 2. 14, he declares, that no one had given him any satisfaction in plaining this matter. *But I trust*, says he, *I have reached the genuine meaning, if it be only granted me as a truth, what Augustine has somewhere very truly written ; nay which he deduced from the plain words of the apostle, that, in the Jewish ceremonies, there was rather a confession, than an expiation of sins ; for, what else did they by their sacrifices, than confess their being conscious to themselves, that they were worthy of death, who in their own stead substituted despicable animals ? What,*
by

by their purifications, but to testify their uncleanness? So, upon this, they renewed the hand-writing of their guilt and impurity. Yet in that declaration there was no manner of payment. Justly therefore does the apostle call them hand-writings, contrary to those who loved and observed them; since, by them they openly declared their own condemnation and uncleanness.

XVI. But this, on no account is to be so understood, Which yet was only in part contrary to Isaac. as if believers were bound, in part by the exacting of this hand-writing, to satisfy divine justice in their own person; for that would be contrary to the promise of grace, which was founded on the irrevocable suretyship of Christ, and accepted by the Father, whose inseparable fruit is the discharge of the principal debtor. But by this hand-writing they acknowledged two things. 1st. That they were unclean, and deserved utter destruction, if considered in themselves, and could not escape destruction, unless satisfaction was made to divine justice. 2dly. That this satisfaction was not yet accomplished; nor the true expiation, in virtue of which they were to be justified, yet performed; thus far that hand-writing was *contrary* to them. But because, as I have often observed, the ceremonies had, besides a legal, also an evangelical consideration, believers were, at the same time, confirmed, by the use of them, in the faith of the *Messiah*, who was to come and satisfy for them. And thus the hand-writing was only *in part contrary* to them, ~~unavailing~~. For, tho' it shewed, that satisfaction was not yet made, a circumstance which was against them, yet it assured them, that satisfaction was never to be demanded of them, but was certainly to be performed by the surety; which certainly was very much for them.

XVII. The FIFTH thing, in which the Old Testament was inferior to the new, was a spirit suited to that servile œconomy; which Paul, in his epistle to the *Romans*, chap. 8. 15, calls the SPIRIT OF BONDAGE. *For ye have not received the spirit of bondage again* 5th defect, the spirit of bondage.

again to fear. Where the particle, AGAIN, denotes a distinction, by which the present condition of the Christian church is contradistinguished from the preceding condition of the church of Israel, as interpreters generally observe. But they do not by this explain the full force of that particle. I take it in this light. The *Romans*, having now become believers, were united into one body with believing *Israel*. *Eph.* 3. 6. For in Christ there is a gathering together of all in one. *Eph.* 1. 10. *He made both one*, *Eph.* 2. 14, and would have believers both of the Jews and of the Gentiles *be accounted one seed*. *Gal.* 3. 16. And therefore what was formerly granted to *Israel*, was accounted to have been also granted to them. And if the Gentiles, after the liberty of a more joyful testament was proclaimed, should put on the ancient fetters of the *Israelites*, they were said to return to bondage; *how turn ye (back) AGAIN to the weak and beggarly elements, wherunto ye desire*, πάλιν ἀρωσθε, RETURNING BACK TO THE FORMER, *to be in bondage?* As *Paul* chides the *Galatians*. *chap.* 4. 9. In this sense therefore it might also be said to the *Romans*. You, who are now believers, living under the New Testament, have not received *again* the spirit of bondage or the spirit of bondage *again to fear*; such as believers of the Old Testament had, with whom you have been incorporated, and such consequently as you had in and with them.

Which
worked
greater
terror than
cheerful-
ness.

XVIII. Moreover, that spirit of bondage, as we now consider it, is the good spirit of God, working in those, that belonged to the Old Testament, in a manner suitable to that servile œconomy, It is plain, that, under the Old Testament, the things, which regarded the law, and its terrors, were very often and clearly inculcated upon them, and confirmed by extraordinary prodigies, and by fearful judgments, striking the eyes of all; but the other things, which belong to the gospel, and were adapted to beget filial boldness and alacrity, were proposed more sparing

ring

of God externally proposed, and to render them internally effectual, suited himself to that dispensation, and *commonly* rather wrought terrour by the law, which daily sounded in their ears, than cheerfulness by the doctrine of grace, which was more sparingly and more obscurely preached unto them.

XIX. Besides, as it is a great degree of bondage, to fatigue oneself in carefully keeping the law of a carnal commandment; the Spirit, who made them undergo with complacency and in faith this bondage, deserves in a peculiar manner to be called the spirit of bondage. But, its operations in believers were these following. 1st. He taught them, that it was just in itself, good for them, and glorious to God, suitable to the œconomy of his covenant, willingly to submit to the bondage of the elements of the world, which God commanded them. 2dly. He stirred them up to dive into the mystery of that bondage, and not to cleave to the outside of the ceremonies. 3dly. He inclined the wills of believers, to be thus willingly and faithfully in bondage, and, in the meantime, to long for the liberty of a happier period.

And caused the pious to undergo the yoke of a carnal precept in faith.

XX. This Spirit, which wrought these things in them, was indeed, an eminent gift of God, suitable to that age; yet a much inferior gift, than is the spirit of pure grace and liberty, which declares, that the yoke is broken, the hand-writing torn; and excites to a reasonable service, which alone it enjoins to perform with joy and cheerfulness.

That spirit the good gift of God, yet inferior to the spirit of full liberty.

XXI. We would again have it remembered, that we speak not these things, as if we thought, that the Spirit of God was only a spirit of bondage in the believers under the Old Testament, or as if he wrought nothing, that may be called servile in its measure, in believers of the New Testament, against which we argued with care in the last chapter. Neither do we imagine, that all the operations of the spirit of bondage, are to be confined to those, we just re-

A caution

cited; because these alone made, for our present purpose. What we mean, is, that the operations of the Spirit of God, under the Old Testament, compared with the operations of the same Spirit under the New, favoured *commonly* somewhat more of bondage than what can be suitable to the full liberty of the Sons of God: in a word, were accommodated to that condition, in which the infant heir differed not much from a servant. We willingly conclude this point in *Calvin's* words; to which we heartily subscribe, *Instit. Lib. 2. c. 11. §. 9. But the whole comes to this, that the Old Testament struck horror and dread into the consciences of men; but, by the benefit of the New, these are set at liberty, and made to rejoice. That the former bound the consciences to the yoke of bondage; which, by the bounty of the latter, were set at liberty. But, if the case of the holy fathers of the people of Israel be objected, who were evidently partakers of the same spirit of faith with us; it follows, they were partakers of the same liberty and joy: we answer, that neither was from the law. And then, we deny, they were so endowed with the spirit of liberty and security, as not to experience, in some measure, both a dread and a bondage from the law. See what follows.*

6th defect
a more
scanty
measure of
grace. As
to extent

XXII. SIXTHLY. There was also, under the Old Testament A MORE SCANTY MEASURE of the gifts of GRACE; both with respect to **extent* and *degree*. That the extent of these was very much confined, appears from these. 1st, Because God communicated himself to the nation of *Israel* alone, who yielded themselves to him, as *his portion, and the lot of his inheritance*: Deut. 32. 9, and, in the mean time suffered other nations, as if they had no concern or intercourse with him, *to walk in their own ways*; Acts 14. 16. so that, as they were *aliens from the commonwealth of Israel*,

* The author's words are, *tam quoad extensionem, tam quoad intensiorem*. Literally, both as to *extension* and *intensity*.

they were also *strangers from the covenants of promise, having no hope, and without God in the world.* Eph. 2.

12. *Darkness covered the earth, and gross darkness the people; while Jehovah did arise, and shine upon Israel alone.* Isa. 60. 2. 2dly. In that one nation of *Israel*, very few were partakers of saving grace; 1 Cor. 10. 5, *with many of them God was not well pleased:* and therefore Moses said to the whole people, with a reference to the generality of them, *Deut. 29. 4, Jehovah hath not given you a heart to perceive, and eyes to see, and ears to hear:* for, they who were favoured with that grace, compared with the rest, were inconsiderable.

XXIII. If we consider the *degree*, the measure of the grace was commonly small. 1st. With respect to the knowledge of spiritual mysteries. For, it was proper, since the sun of righteousness was not yet risen, that there should be neither that clearness of revelation, nor that quickness of understanding. And therefore *Paul* expresses this slenderness of conception by the term *childhood*. Instances of gross stupidity are all along obvious in the very disciples of our Lord: *Is. 42. 19, Who is blind, but my servant? Or deaf, as my messenger that I sent? Who is so blind as he that is perfect, and blind as Jehovah's servant?* 2dly. With respect to the abundance of spiritual consolations. This is a necessary consequence from what we have said before, concerning the condition and manner of that œconomy, and the operations of the Spirit, who suited himself to that dispensation. 3dly. With respect to holiness: And this also depends on the preceding two. For, where there is a smaller degree of spiritual light, a less abundance of the love of God shed abroad in the heart, a less measure of familiarity and friendship with God, it is reasonable to believe, that there was also a smaller degree of holiness.

XXIV. However, we by no means speak thus, as if we would represent the ordinary believers of the New Testament, either as preferable, or even as on a less degree of holiness. But on a comparison duly made.

vel, with those ancient heroes. For, how few in the Christian church are found comparable to Abraham in excellence of faith? In light of knowledge to the prophets, who, even at this day, enlighten the whole universe? In abundance of consolations, and eminence of holiness, to *David*, who was both a man according to God's heart, and so often chanted forth those most delightful odes, with a soul exulting in God? For, the question here is not, What measure of grace the Lord bestowed on a few; but, What ordinary dispensation he observed towards the whole body of the people? It is proper to compare church to church, prophets to apostles, ancient heroes to martyrs of the New Testament, and ordinary believers to their like.

The least in the kingdom of heaven, Matt. 11. 11, does not signify a saint in heaven;

XXV. It will not be from the purpose, to explain, on this occasion, that saying of our Lord, *Matt. 11. 11, Verily, I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.* Little regard is to be had to those, who, with some of the ancients, understand, by the kingdom of heaven, the state of the church triumphant; and tell us, that this is the meaning of Christ's words: the least of the blessed in Heaven is greater, that is, more happy, perfect, excellent, and glorious, than *John*, who was still in a state of mortality, and a traveller. For, who can be ignorant, that the state of the heavenly country is far more excellent than that of travellers on the earth? This being so evident in itself, there was no occasion for our Lord to speak it with such solemnity, as if he asserted something extraordinary.

But, rather, the least of the apostles, or ministers of the New Testament,

XXVI. They come nearer to our Lord's meaning, who, by the least in the kingdom of Heaven, think is intended the least minister in the Christian church, who is entrusted to preach the Gospel in its perfect state. He is compared to John, not in respect of knowledge, holiness, and gifts of the like nature; but

but, in respect of his ministry, as *John* himself was compared to his predecessors the prophets. For, *John* was greater than all of them, because he was the immediate harbinger, and brideman of the *Messiah*; and pointed him out with the finger, as present, or come. Again, any preacher of the Gospel is greater than *John*, in that respect, who declares, Christ not only born, but also dead and risen, and ascended to heaven, and as sitting at the right hand of God, and as having happily erected the kingdom of liberty. The comparison therefore is not so much of persons in their absolute qualities, as of their ministry. The ministry of *Moses*, and the other prophets, may not improperly be compared to the night, distinguished by many prophecies concerning Christ, as to many interlucient constellations. The ministry of *John* to the dawn; when, the sun not being yet risen, yet drawing towards the horizon, the heavens brighten with some light: but the gospel to the day, when, the sun being risen, fills all things with the brightest and purest light.

XXVII. It may, however, seem strange, that the Lord Jesus, who, in the whole of his discourse, speaks so many excellent things concerning *John*, should presently, when one could have least expected it, represent him as less than the least of his disciples. And, therefore, some of the ancients think, there is a comparison rather made between *John* and Christ, who calls himself the least in the kingdom of heaven; either because he was really so, in the opinion of men; or rather, because he was younger than he, and posterior to him in the ministry. In which sense, *James*, the son of *Alpheus*, was called the *Less*; *Mark* 15. 40: that is, the younger, in respect of *James*, the son of *Zebedee*, who is called the elder. What Christ then intended was, that, tho' *John* was truly far greater than all the other prophets, yet he was not that great prophet, not the *Messiah*, which

which some, but falsely, imagined; *Luke* 3. 15. but, that himself, though inferior to *John* in age, and posterior to him in preaching the kingdom of heaven, yet very far excelled him in dignity. And thus this saying of Christ would very well agree with the testimony of *John* concerning himself and Christ; *John* 1. 15. *He that cometh after me, is preferred before me; for he was before me.* To this same purpose, almost, *Epiphanius adversus gnosticos*, *Chrysostom*, *Theophylact*, *Euthymius*, *Clarius*, *Zegerus*, *Salmero*, *Jansenius*, and others, from whose opinion, I own, I am not † averse.

7th defect, the thirsting after a better condition.

XXVIII. SEVENTHLY, All these things, joined together, excited an ardent desire in the ancient church, and a kind of *hunger* and *thirst* after a better condition, which God had promised with the coming of the *Messiah*. For, as most of all the things hitherto bestowed upon them, were evidences of their imperfection, and, in the mean time, better things were pointed out to them at a distance, they could not, without throwing contempt on the grace of God, but desire these things. Whatever the mercy of God had thus far bestowed on them, especially when more precious promises were added, tended rather to raise than quench their thirst. Even *Abraham*, to whom God so familiarly revealed himself, rejoiced to see *Christ's* day: *John* 8. 56: The whole church cried out, *Oh that thou wouldst rent the heavens, that thou wouldst come down! Isa.* 64. 1. *O that thou wert as my brother, that sucked the breasts of my mother! Canticl.* 8. 1. That is, O that thou wast made partaker of flesh and blood, that thou wouldst shew thyself familiarly in the midst of our congregation, in the communion of the same worship! We

† The generality of our English commentators incline to the sense given in the last section.

cannot have a better interpreter of this their desire than our Lord himself, *Matt. 13. 17. Verily I say unto you, many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.* The ancient fathers certainly enjoyed the grace of God, with a quiet and joyful heart, knowing, that it was sufficient for their salvation; they glorified God, and gave him thanks on that account: yet, as a better condition was made known as at a distance, they reached out also in desire after it. *These all died in faith, and therefore calmly and happily; yet, not having received the promises, but seen them afar off, and were persuaded of them, and embraced them. Heb. 11. 13.*

XXXIX. I dare not, for this purpose, wrest *Deut.* 29. 19, *לִשְׁעַן כִּפְּתוֹת הָרִוּחַ אֶת הַצְּמָאָה*, *to add the drunken, or, the watered, to the thirsty*: as if a two-fold state of the church was imitated here; that of *thirst*, under the Old; and of *watering*, under the New Testament: and *to add the watered to the thirsty*, was to reduce the church, when satisfied with the exhibition of the promise, to the order or rank of the thirsting church; to load the believers of the New Testament with the ancient ceremonies: and, from another signification of the word *כִּפְּתוֹת*, *to destroy the satiated with the thirsty*; to endeavour the destruction of those in covenant with God, first, while they expect the salvation of God; and then, when they have received the gospel of salvation. To these interpretations, we have a third to this purpose, that *the full shall destroy the thirsty*; that is, that those, who falsely think themselves full, shall, at the time expected, oppress those that are thirsty; and, afterwards, harass those that are filled. And these things are so joined, as, taken together, to compleat the full meaning of the words. See *Ult. Moses*, §. 121—138; and *Lexicon ad vocem רִוּחַ*. But I think, that as these things are altogether new; so they are remote

A new explication of that expression of Moses, to add drunkenness to thirst.

from the meaning of Moses, for the following reasons.

Disproved XXX. 1st, Because in these words, *Moses* describes the language of an idolater, whose heart is turned away from the Lord God, to go after the worship of the Gods of the Gentiles, and who, having renounced all fear of God, slight the solemn engagements of the covenant, and, notwithstanding this, promises peace to himself, *v. 16. 28* ; such as were those of whom *Jer. 44. 17.* But surely such an idolater as this can give himself no trouble to force New Testament believers, who are free, to submit to the yoke of the Mosaic bondage, which he himself has shaken off, and has in abhorrence. 2dly. The person, whom *Moses* here represents, is one of abandoned impiety, which he himself does not so much as conceal, and an avowed despiser of God and religion : but they, whom the celebrated interpreter imagines to be here pointed out, put on a great appearance of sanctity, and, in all their actions, made religion a pretence ; as is well known from the gospel-history. 3dly. If *the thirsty* signifies the church of the Old Testament, and *the watered*, the church of the New ; *to add the watered to the thirsty*, can only signify, *to add the new Testament church, to that of the Old, and join both together* : which the scripture declares was done by Christ, *Eph. 2. 13*, and *Eph. 3. 6*. But it is one thing, *to add the satiated to the thirsty* ; another, *to reduce the satiated to the condition of the thirsty*. The obstinate zealots for the ceremonies are no where said to have joined to themselves the free Christians ; but rather to have separated them from themselves, and expelled them the synagogues, *Isa. 65. 5*, and *Isa. 66. 5*. 4thly. As there can be only one literal, sense, it is asserted, contrary to all rules of right interpretation, that the word *וַיִּבְרַח* can, in the very same proposition be taken for, partly, *to destroy*, or *consume* ; partly, *to join*, and *unite* ; and the participle *וְהָיָה*, partly, for *with* ; partly, for the sign of the Acculative,

It is one thing, under the general signification of one word, to comprize more things pertaining to the same signification, which often takes place in explaining Scripture: another, to ascribe to the same word, at the same time, different, or opposite significations; which is contrary to all reason. If ספּוּת signifies here *to join*, it cannot signify, *to destroy*. If נָס signifies *with*, it cannot be the sign of the accusative. 5thly, What is more absurd, than, after having established at large, that the *full* signifies the church of the New Testament, to understand by the *thirsty*, that which is *oppressed with the ceremonies*; and immediately to undo all this, and turn the words to this meaning, *that the full shall destroy the thirsty*; that is, the Jews, who are zealous for the discarded ceremonies, who seem to themselves to be full, shall persecute those, that pant after Christ. What is it to put white for black, if this is not? Can any thing more absurd be devised, than that one word should signify, at the same time, the Christian church, which suffers persecution, and the congregation of the malignant Jews, who persecute her? And yet learned men fondly please themselves with such inventions.

XXXI. What then, you will say, is the genuine meaning of the words of *Moses*? I really think, it is plain and obvious. When any person commits, with pleasure, the crime he has conceived in his mind, he is said, proverbially, *to drink iniquity as water*. Job 15. 16. When a person ruminates on impious projects in his mind, he is as one that thirsteth after evil. But when he executes his premeditated designs, he surfeits himself with diabolical delights, and becomes, as it were, satiated, or drunk. Finely says the celebrated *Cocceius*, on Zeck. 9. §. 14. *Outrageous, savage men, are said to thirst after blood, and, while they shed it with pleasure, are said, to drink it*, Rev. 16. 6. What any one is delighted with, is said to be his meat, and he is said to drink it as water, John 4. 34. Job. 15. 16. and Job

34. 7. To add, therefore, the drunken, or the satiated, to the thirsty, is, not only to burn with an eager desire to commit wickedness, but also to accomplish it by abominable actions, and to follow after it, till his mind, which is bent upon evil, is fully satisfied. This the despisers of the Deity do, who, secure in their crimes, call the proud happy, and give way in all things to their unbridled lusts. And these, are they whom *Moses* here describes. Should these things give less satisfaction, I recommend, above others, the discourses of the very learned LUD. DE DIEU, who is large on this passage.

Zech. 9.
11. ex-
plained.

XXXII. They also seem to be as far from the meaning of *Zechariah*, who think, that he compares the condition of the fathers of the Old Testament; *to the pit wherein is no water, Zech. 9. 11.* For, 1st, Those very fathers sung, *Pf. 23. 2. he maketh me to lie down in green pastures, he leadeth me beside the still waters.* Which is quite different from the pit, wherein is no water. 2dly. We admit, as a most certain rule of interpretation, which the brethren usually insist upon, that the words, unless any thing should hinder, are to be taken in their full import. But the emphasis is far greater, if, by the pit without water, we understand the condition of an unregenerate sinner; who, while in himself, he is without Christ, is wholly destitute of all those things, which can yield him consolation, and quench his thirst after happiness. And there is no reason, why we may not thus explain it. For, the prophet speaks concerning what is impetrated by the blood of Christ, which is the blood of the covenant, or New Testament, and shed, not only to remove the yoke of ceremonies, but especially to abolish the bondage of sin. Why shall we confine what is spoken, to that which is the less, since the words may not only bear, but also persuade, nay almost constrain us, to interpret them of what is greater?

3dly:

3dly. The prophet here comforts the mourners in *Zion*, and promises them deliverance from that evil, with which they were most of all oppressed, and for which they expected a remedy from the *Messiah*, who was to come. But that evil was not the bondage of ceremonies, which yielded little or no comfort; but rather the abyfs of spiritual misery, into which sin had plunged them. The yoke of which, under the Devil, who exacts it of them, is infinitely more grievous, than that yoke of ceremonies, that God laid upon them. 4thly. Though the ceremonies, considered in themselves, and separate from Christ, could not yield so much as a drop of comfort: yet the fathers were not, on that account, in a pit, wherein is no water. For, what they could not draw from the ceremonies, they drank out of the streams of divine grace, flowing from Christ, an everlasting fountain, to whom they looked by their faith. We therefore dare not say, the ancient condition of the fathers, was a pit, wherein is no water: though, with scripture, we maintain, that they had a thirst after better things; nevertheless they were not destitute of the waters of saving grace, for their necessary consolation.

C H A P. XIV.

Of the Abrogation of the Old Testament.

I. **I**T now remains, we speak of the ABROGATION The sum of what is to be said, of the Old Testament, or of those things, which were formerly superadded to the covenant of grace, as shadows, types, and symbols of the *Messiah* to come. For the more exact prosecution of this subject, we shall proceed in the following order.

1. Shew that the ancient ceremonies were of such a nature, that, in a way consistent with the honour of God,

God, *they might be abrogated*. II. Prove, that they were really and actually *to be abrogated*. III. Make it appear, that they *ought*, one time or other, *to be abrogated*; and that it was not possible the case should be otherwise. IV. Explain the *progress* itself, and the *various degrees* of their abrogation.

The moral laws founded on the natural holiness of the Deity; the ceremonial, in his free will.

II. To begin with the FIRST. The foundation of the moral laws, whose perpetuity and unchangeableness is an unquestionable truth, is of a quite different nature, from that of the ceremonial institutions, as appears from the following considerations. 1st. Because the former are founded on the natural and immutable holiness of God, which cannot but be the exemplar to rational creatures; and therefore cannot be abolished, without abolishing the image of God: but the latter are founded on the free and arbitrary will of the Lawgiver. And therefore only good, because commanded; and consequently, according to the different nature of times, may be either prescribed, or otherwise prescribed, or not at all prescribed. This distinction was not unknown to the Jewish doctors; and hence was framed that of *Maimonides*, in *presfat. Abbot. c. 6. fol. 23. col. 3.* into *intellectual precepts*, whose equity was self-evident to the human understanding; and into those *apprehended by the hearing of the law*, whose entire ground is resolved into the faculty of hearing, which receives them from the mouth of God. Concerning the former, the wise men have said, that *if they were not written it was just they should*: concerning the latter, *Maimonides* affirms, that *if the law had not been declared, those things, which are contrary to them, would not have, on any account, been evil*.

The moral laws greatly preferred to the ceremonial.

III. 2dly. Because God himself frequently, on many accounts, prefers the moral to the ceremonial precepts; and as the same *Maimonides*, *More Nevoc. P. 3. c. 32.* has wisely observed, God very often, by the prophets, rebukes men for their too great fondness and excessive diligence in bringing offerings, in-

inculcating upon them, that they are not intended principally, and for themselves, and that himself has no need of them. Thus *Samuel* speaks, 1 *Sam.* 15. 22. *Has the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord?* In like manner, *Is.* 1. 11. *To what purpose is the multitude of your sacrifices unto me? saith the Lord.* And, *Jer.* 7. 22, *for I spake not unto your fathers, nor commanded them in the day, that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be my people.* On this place *Maimonides* observes. It seems strange, how *Jeremiah* should introduce God speaking in this manner, since the greatest part of the precepts is taken up about sacrifices and burnt-offerings: but he answers, the scope of these words is thus. The first intention certainly is, that ye cleave to me, and not serve another, that I may be your God, and you my people. But this precept concerning offerings and my house, is given you to the end, you might learn it hence for your advantage. The parallel places are many, *Psf.* 50, 9—11. *Jer.* 6. 2. *Hos.* 6. 6. *Am.* 5. 22. If God, therefore, when these precepts were still in full force, rebukes men for their too great attachment to them, we speak nothing unworthy of God, when we affirm, that, for very weighty reasons, it was possible, he should entirely abrogate them.

IV. 3dly. We add, that the church, without any The
 prejudice to religion, was, for many ages, destitute church a
 of the greatest part of the ceremonies; as the Jews long time
 themselves reckon two thousand years before the without
 giving of the law. Why then could she not, with many ce-
 out detriment to religion, afterwards want the same remonies.
 ceremonies; in the practice of which, there was no
 intrinsic holiness, nor any part of the image of God?
 This at least is evident, that they are not of the es-
 sence of religion, and that it was entirely in God's
 power

power to have made them either fewer or more in number, with even a stricter obligation ; or again entirely to abolish them.

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V. Nor ought this to stand in the way as any prejudice ; that it was indeed convenient, that God should sometimes institute new ceremonies, to render religion more neat, graceful, and pompous ; but not so proper to abrogate what he had once instituted ; because both the institution of rites, which are afterwards wisely abrogated, and the abrogation of rites, which were wisely instituted, equally argue some defect of wisdom. But we are to have quite different conceptions of those things. God, indeed, in this matter, has displayed his manifold, and even his unchangeable wisdom, which is ever most consistent with itself, in suiting himself to every age of his church : a more plain and easy kind of worship became her first and most tender infancy : but a stricter and pedagogical discipline was better suited to her more advanced childhood, but yet a childhood very unruly and headstrong. An adult and manly age required an ingenuous and decent liberty. Our heavenly Father therefore does nothing inconsistent with his wisdom, when he removes the pedagogue, whom yet he had wisely given his son during his nonage ; and treats him, when he is now grown up, in a more free and generous manner.

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VI. Moreover, as the ceremonies were not instituted for themselves, but for something else, as we have just heard *Maimonides* confessing, the same wisdom, wherewith they were instituted, requires, that, when the reason of the institution ceases, they should cease also. But when the *Messiah* is once manifested, we shall in its proper place make it appear, by invincible arguments, that those reasons ceased, for which the ceremonies were instituted. I am only now shewing, that the ceremonies *may* be abrogated without any, even the least blemish on the wisdom and unchangeableness of God.

VII. But let us now proceed to the SECOND head ; namely, that God really INTENDED they should cease in their appointed time. This is evident from the following arguments: *First*, The very institution of the ceremonies leads us to this: for, since they were given to one people, with a limitation to their particular state, country, city, and temple, the legislator never intended, that they should be binding on all, whom he favours with saving communion with himself, *and at all times and in all places*. But this was really the case. And the Jews have always boasted in this, that the body of the *Mosaic* law was only given to their nation, *even the inheritance of the congregation of Jacob*. *Deut.* 33. 4. And God confined it *to their generations*, *Gen.* 17. 7. *Lev.* 7. 36. and *Lev.* 24. 3. But as these generations are now confounded, and the *Levites*, by no certain marks, can be distinguished from the other tribes, or the descendants of *Aaron* from the other *Levites* ; it follows, that the law ceases, which was confined to the distinction of generations, which almost all depended on the tribe of *Levi*, and the family of the priests. God also appointed a certain country for the observation of the ceremonies, *Deut.* 4. 14. *Deut.* 6. 1. and *Deut.* 11. 31, 32: a certain city and house, *Deut.* 12. 5, 13, 14, 16. Since therefore the prophets all along foretold, that the church should afterwards be enlarged, by having many nations added to it ; who as they belong not to the generations of *Israel*, so neither could they inhabit the same country with them, nor meet in the same city, much less house ; it is evident, that the lawgiver never intended, that his people should, at that time, be bound to the practice of the ceremonies. For, as we shall more fully prove in the sequel, the condition of the *Israelites* could not then be different from the other nations, since all were to be united in one body with *Israel*.

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VIII. This argnment will have further strength when we shall have observed, that the reasons of most of the ceremonies were altogether peculiar, and taken from the special consideration of those times, and of the countries bordering on that, of the descendants of *Abraham*, from whose errors and worship, God would have his own people to keep at the greatest distance. *Abraham*, the patriarch of the nation of *Israel*, came forth from among the *Zabians*. God therefore generally so framed his ceremonies, as to be directly opposite to the rites of the *Zabians*. *Maimonides* has frequently insisted upon this, and acknowledges, that he came to know the reason of many laws, from the alone knowledge of the faith, rites, and worship of the *Zabians*. For instance, these idolaters offered only leavened bread; made choice of sweet things for their offerings, which they used to anoint with honey, but made use of salt. God therefore prohibited to offer either leavened bread or honey, but expressly commanded, that salt should be used in all sacrifices, *Lev.* 2. 13. Again, when these worshippers of the sun, were to pray, they turned themselves to the East: and hence the Holy of Holies was placed in the West. Again, the *Zabians* did eat blood, tho' they looked upon it as a most impure thing; for they imagined it was the food of devils, and by eating it, one might attain to some familiarity with them; God therefore, under a severe threatening, prohibited the eating of blood, *Lev.* 17. 10. Nor did God prescribe rites, contrary to the *Zabians* alone, but also to the other neighbouring nations. The *Egyptians* worshipped the sign of the ram, and therefore were forbid to kill sheep. But in the sacrifices of the *Israetites* no beasts were more acceptable, and more frequent than sheep. *Plutarch* assures us, that rabbits and hares, on account of their swiftness and the perfection of their natural senses, were sacred to the *Egyptians*. But God would have his people to account all these unclean and prophane.

The

The worshippers of *Baal-peor* adored their idol by uncovering their nakedness: and hence the priests of God are commanded to make to themselves breeches to cover their nakedness, *Exod.* 28. 42, with many other things to the same purpose, which *Maimoinides* has collected in *More.* p. 3. c. 45, 46: And after his example *Hottinger* in *Hist. Oriental. Lib.* 1. c. 8. and *Selden de Jure nat, &c. Lib.* 2. c. 7. And we now quote them, to make it appear, that these and the like commandments were given to one nation only, for reasons peculiar to them, and appropriated to those times, without affecting other nations in such a manner, or having now that weight as formerly, the madness of the ancient superstitions being now long since abolished.

IX. *Secondly.* we argue from the prophecies, by which the abrogation of the ceremonies is very clearly foretold: but these are either more general, or more special. In general, *Moses* himself has prophesied concerning this thing, *Deut.* 18. 15, 18. Deut. 18: 15, 18. explained Where God and *Moses*, in God's name, promise to Israel a prophet from among their brethren, like unto *Moses* himself: into whose mouth, God says, he would put his words, and threatens to take vengeance on the person, who should not hearken to the words of that prophet.

X. For understanding that place, and the force of our argument taken from it, we must observe the following things. 1st. *Moses* forbids *Israel* to have any communion with soothsayers and diviners, holding forth himself and recommending the law given by his ministry, which contained every thing necessary to be known for that time. And lest they should pretend, that, upon his removal, something more would be granted them in this matter, he intimates, that his law would be sufficient till God should raise up another prophet, like unto himself, to whose words they were afterwards to give diligent attention. 2^{dly}. That prophet was to be like unto *Moses*; but it is with-

Like or
equal to
Moses.

out all dispute, that there was never any in *Israel* equal to him, except this, of whom we are now speaking.

Deut. 34. 10. Moreover that likeness and equality were not to consist in some minute circumstances, or such qualities, as the following prophets had in common with *Moses*; but principally in the authority and exercise of the prophetic office. As *Moses* by the authority of God had polished the more gross worship of the ancients, and reduced it to a more perfect form; so himself was to change that carnal worship of *Moses* into another more spiritual. 3dly. God prom-

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words of
God.

ises, that he would put *his words* into the mouth of that prophet, not only in that sense, in which all the true prophets spoke the words of God, as his faithful ministers; but those words, which God had reserved to be spoken by himself in the last days, and which none but God can speak, see *John* 3. 35. Hence it follows, that prophet was not to be a bare interpreter of the law of *Moses*, but the true Lord of the law, and to speak those words of God, which were not hitherto spoken in that manner. 4thly. That prophet

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can be none but the *Messiah*, whose prophecy, according to *Abarbanel in Prophet. fol.* 27. *col.* 1, was in the highest pitch of prophetic degrees; and who, according to the saying of the *Rabbins*, which he subjoins, *is more exalted than Abraham, higher than Moses, and more sublime than the ministering angels.* Compare *Acts.* 3. 22. 5thly. The scripture all along

Who was
to bring
in a new
form of
doctrine.

insists upon it, see *Isa.* 42. 4, and the Hebrew doctors do not deny it, that the *Messiah* was to bring in a new form of doctrine. See *Isa.* 42. 4, *Jonathan* thus paraphrases on *Isa.* 12. 3, and *you shall receive a NEW DOCTRINE with joy from the chosen from among the just.* *Kimchi* gives a remarkable reason, why the paraphrast called this doctrine new: *because really that doctrine will be new; and then they shall learn the knowledge of the lord in such a manner, as none ever learned before that time.* 6thly. God commands them

And to be
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all things.

to hearken to that prophet, and to subdue and captivate

tivate every thought, which exalts itself against him. *Baal Hatturim* has observed, that v. 15 contains ten words, to set forth, that *he is to be obeyed equally with the decalogue*. Tho' this observation be a specimen of Jewish fancy, yet the thing is certain: for, the words of that prophet are as much the words of God as the decalogue. 7thly. God threatens to take vengeance on every one who should disobey him. The stubborn and rebellious *Jews* have experienced this; for they obstinately contended for the discarded ceremonies of *Moses* against *Jesus* and his disciples. All this tended to recommend to *Israel* another prophet, who was to institute a new form of worship, just as *Moses* had done before.

Otherwise the vengeance of God was incurred.

XI. Let us now take a view of the principal exceptions of the *Jews*. 1st. This promise contains God's gracious answer to the prayers of the *Israelites* at *Horeb*, when they entreated, that God would speak to them by a mediator, least perhaps the glory of his majesty should overwhelm them. But it is certain, that at *Horeb* they did not ask for a prophet, to substitute another law, when that of *Moses* was abrogated. Thus *Lipmannus Sepher Nitzachon*, No. 137. 2dly. By the prophet is here understood the whole order of prophets in every age, and who may be said to be like unto *Moses* in point of authority and faithfulness, as they declared the words of the living God, as *Moses* had done: and the *Israelites* had such a number of them; that they had no occasion, in doubtful cases, to consult soothsayers or diviners. *The same author*. 3dly. If any one is pointed out in particular, he was either *Joshuah*, of whom it is said, *Deut.* 34. 9, and the children of *Israel* bearkened unto him, as seems to be the opinion of *Aben Ezra* and *Bechai*; or *Jeremiah*, because the words, גִּבֹּר אֲקִים לָהֶם, *I will raise up a prophet to them*, are by the *Gematria*, equal in number to these יִרְמְיָהוּ this is *Jeremiah*, according to *Baal Hatturim*. And *Aberbanel de præfat. ad Perenniam*, least he should be thought he had nothing to say, runs the parallel be-

Excepti-
ons.

awful an immediate manifestation of the divine majesty, but by the intervening ministry of *Moses*. God complies with their request, v. 37 : but does not stop there : for he promises to deal with them in a like manner, when a like case should fall out. As in forming the old œconomy he made use of the ministry of *Moses* ; so at the time, when the new should succeed the old, and be much more glorious than the former, he promises to make use of an interpreter, who should veil the awful majesty of the deity, and deal with them in a way of grace and mercy. As God therefore constituted *Moses* a mediator, when he was resolved, in the place of the ancient plain way of religion, to institute a more burdensome kind of worship ; so when he promises another prophet, equal to *Moses*, he intimates that by him he would do something, like what he had done by *Moses*, in reforming the *Mosaic* œconomy : which remarkable goodness of God *Moses* here inculcates.

XIII. To the *second* I answer. That indeed for ordinary, *Israel* was not without prophets, whom they might more piously and safely consult, than either soothsayers or diviners, or the like impostors : nevertheless this was not absolutely perpetual, 1 Sam. 3. 1. 2 Chron. 15. 3. But there is nothing said here of a mutual succession of prophets ; but concerning some prophet eminently so called, and distinguished by his character ; since it is allowed, that, in the whole series of prophets, none came up to *Moses*. But it is unpleasant minutely to pursue feigned resemblances of a person, who puts not a due value on the greatness of God's promise ; or which is still worse, knowingly depreciates it. But I would have the mutual coherence of the context well observed, which represents the matter thus. *Moses* dissuades the people from giving ear to astrologers and diviners by this argument, because God was to raise up a prophet, equal to himself, to whom they were to hearken in all things. But you will say, that was

Prophet denotes not here a succession of prophets.

not to be till after many ages. What then? They had a written law, which was abundantly sufficient for them, till the time of that prophet. This, upon any doubt arising, was to be consulted, *Isa.* 8. 19 20, For ordinary they were to have prophets, to interpret that law, who were familiar with God. And when the common prophets ceased, and the period of the law was drawing towards its final conclusion, that great prophet was to arise, at whose mouth they were to enquire, and in whose ordinances they were to acquiesce. What probable reason then could make them have recourse to astrologers or diviners?

Nor Jo-
shuah.

XIV. I answer to the *third*. The sacred text evidently shews, that the prophet here pointed out is not *Joshuah*, *Deut.* 34. 9, 10; for, after he had told, that *Joshuah* succeeded upon the death of *Moses*, it is immediately and expressly subjoined, *and there arose not a prophet since in Israel, like unto (as) Moses*: as if God would purposely take care, that none should imagine *Joshuah* to be the prophet, he had promised to give them, *Deut.* 18. What is added, *and the children of Israel hearkened unto him*, can not confirm such a considerable point without farther proof. *Aberbanel* being to prove, that *Jeremiah* is here meant, contends for it by an argument of quite contrary nature, and makes the similitude to consist in this, that, as his countrymen opposed and resisted *Moses*, so they also did *Jeremiah*. But both is absurd. It was the common lot of all the prophets, to be sometimes listened to, but more frequently to be rejected; to have sometimes pious hearers, who trembled at the words of the living God; sometimes profane despisers and scoffers, who made a jest of them. You will no where find a more perfect fulfillment of this word than in the Lord Jesus himself, of whom the father proclaimed from heaven, HEAR YE HIM, *Mat.*

17. 5.

XV.

XV. Much less are we to explain these things of *Jeremiah*, to whom the things that have been said before are no more applicable, than to any other of the prophets. For, 1st. The Cabbalistical *Gematria*, which is the entertainment only of idle minds, has perhaps now and then, something ingenious, but nothing solid. We may justly say of it, what, in a similar case, *Aben Ezra* says on *Isa.* 7. 6, *למה חתק, this is vanity.* For, the master of the Cabala expressly contradicts himself: since he had a little before declared, that the prophet here promised would open all the fifty gates of intelligence, because the 15th *verse* begins and ends with the letter *nun*, which is the numeral character of fifty. But to say this of *Jeremiah* is altogether contrary to the hypothesis: for, in that case, he would be preferred to *Moses*, to whom, as they foolishly talk, forty-nine gates of intelligence were set open. The similitudes assigned by *Aberbanel*, are trifling: for, either they are common to *Jeremiah* with the other prophets, or only taken from external circumstances, or even some of them false. And then among the prophets there were others, whom he himself greatly prefers to *Jeremiah*. In his preface to *Isaiah*, he at large contends, that he is the next to *Moses* in the excellence of the prophetic qualifications: nay he even prefers *Ezekiel* in many respects to *Jeremiah*. 'Tis therefore astonishing, he should select him from the rest of the prophets rather than some other.

XVI. To the *fourth* I answer. This prophecy is on all accounts to be applied to the Lord *Jesús*, who was like to *Moses* in the exact knowledge of divine things, in familiarity with God, in miracles; in fine, in every preheminenc, by which *Moses* excelled the other prophets. He was of their brethren; who spoke such words, as God had reserved to be declared in the last times; to whom the father bore testimony from heaven, with an express charge to hear him in all things. Nor is it any objection, that we affirm

Or Jeremiah.

But the Messiah.

him to be greater than *Moses*. For, he who is greater, has every thing that is in the less, and thus far is like and equal unto the less. Besides *Moses* did not intend an absolute equality between himself and that prophet, who was promised to be given them; but that at least he was not to be less than himself. But the greater he is, the stronger is the argument, and the stricter restraint is put upon idle curiosity. The general assertion, that a prophet did not arise like unto *Moses*, is improperly objected: for, what is said of the time past is not to be understood in prejudice of the future; and it is self-evident, that saying puts no bar to the excellence of that prophet, whom *Moses* himself affirms, was in all respects to be equal to himself. 'Tis also improperly urged, that the less cannot abrogate the ordinances of the greater: for, besides, that the doctrine of the prophets has not its authority from them, but from God, Christ was so much greater than *Moses*, by how much the son is greater than the servant, and the builder than the house, *Heb.* 3. 3, 5, 6.

Who yet
came not
to destroy
the law.

XVII. I answer to the *fifth*. 1st, When Christ says, he came not to destroy the law and the prophets, he principally means the moral law, for, this is what he there explains, vindicates and inculcates: and he subjoins to the sum of it, which he elsewhere publishes, *on these two commandments hang all the law and the prophets*, *Mat.* 22. 30. Whence we learn, what our Lord means by the law and the prophets. 2dly. *καταργᾶν τὴν νόμον*, does not signify to abrogate the law, when it had performed its part, but to overturn, destroy it, loosen its frame, either by perverting its true meaning, or abolishing its scope, or in fine by falsifying and rendering it ineffectual. In which sense our lord says, *John* 10. 35, *the scripture cannot be broken*. That is, what the scripture says cannot but be true. Briefly, to destroy the law and the prophets, is to contradict them, either in doctrine or practice. And it is certain, our Lord came not in
this

this manner to destroy the law and the prophets, not even the ceremonial; since, on the contrary, he accomplished, in the most exact manner, whatever the law commanded; most faithfully explained its genuine sense, and most exactly fulfilled, whatever either the ceremonies prefigured, or the prophets predicted. 3dly: That abrogation of the ceremonies, which we say was made by Christ, is their glorious consummation and accomplishment, all their signification being fulfilled; not an ignominious destruction, which our Lord justly disclaims.

XVIII. The prophecy of *Jeremiah* concerning the abrogation of the Old Testament, *Jer.* 31. 31—34, ^{Jer. 31. 31, what the Old Covenant there?} is no less remarkable than illustrious. Where observe, 1st. That, by the Old Covenant, is meant, that, which God made with the *Israelites* on their departure out of *Egypt*, the tenour of which Moses has fully set forth, *Exod.* 24. 3. and following verses. Thus *Moses* rehearsed not only the Decalogue, but also many judicial and ceremonial precepts, which are declared in *chap.* 20 and the following, at the command of God to the people, and stipulated obedience from the people. Which stipulation being performed, he proceeded to the solemnity of the covenant, and, on the day following, erected an Altar, representing Christ, and twelve pillars, which represented the twelve tribes of *Israel*. And then, as God's ambassador, he read out of a book, in their hearing, all those precepts, moral, judicial, and ceremonial. The people answered, that they would perform all that was read before them: Then *Moses* sprinkled both the altar of the Lord, and the twelve pillars of the people, with the blood of the sacrifices. This blood he called the blood of the covenant. Where we are to observe, that all the solemnities of that covenant were entirely ceremonial; the altar, the sacrifices, the blood, the sprinkling. And therefore that covenant itself, which consisted in rites, was ceremonial too. *Heb.* 9. 1.—For, though these were only

only the accidents of the Covenant, or at least appendages thereto ; yet, because they were the instruments of its administration, they are called the Covenant. And therefore, in sum, the solemn manner of ratifying this Covenant, consisting in ceremonies and sacrifices, is, in this place, called the Old Covenant.

What the
New?

XIX. 2dly. To that Old Covenant is contradistinguished the New, which can be no other, but God's agreement with *Israel*, without the vail of ceremonies; in which there can be nothing typical or shadowy, but all things real and substantial; the sacrifice not brutal, but rational; the blood, not of beasts, but of the *Messiah*; the sprinkling, not of an altar of earth on one hand, and of pillars representing the people on the other; but of heavenly things, which are represented by earthly, on the one, and of the consciences on the other hand. As the apostle sets the one over against the other, *Heb.* 9 and 10.

The Old
Covenant
charged
with de-
fects.

XX. 3dly. The Old Covenant is here found fault with, accused, and charged with defects: not only because the New is promised, for which there would have been no place, had nothing been deficient in the former, *Heb.* 8. 7; but also because the former is said to have been made void by *Israel*. It had not, therefore, at least, as old and shadowy, and as explained by Moses in the said place, the promise of sanctifying grace. It had the decalogue engraven on tables of stone, the rest of the laws written down in a book: but in the whole solemnity of the covenant, there is not the least mention of writing the law on the heart. The Old Covenant was, therefore, of such a nature, as to leave room for a new, and a better.

Inferior to
the New.

XXI. 4thly. The New Covenant, that was promised to succeed the Old, has the following superior privileges, 1st. It shall be sure and stable, because it was not to be external, but spiritual; engraven not on tables of stone, but on the fleshy tables of the heart. 2dly. Clearly proposed, and made known,
by

by a more plentiful unction of the Spirit, so that there would be no necessity for one to be taught by another, 1 *John*, 2. 27, as formerly; when the mysteries of salvation were exhibited to be guessed at, rather than contemplated. 3dly. It shall have a true expiation and remission of sins, which the Old Œconomy, as legal, excluded, and, as typical, could not give. Whence it appears, that the New Covenant, which is here promised, consists in mere promises of an *irrevocable* grace, is held forth to us without the vail of ceremonies, and has the reality of those things, of which the types were only the shadows.

XXII. 5thly. From these things, moreover, it is now easy to conclude, that the New Covenant was not promised to stand; together with the Old, and be superadded, to supply its defects; but to come in the place of the former, when that, as obscure and typical, should be entirely removed; as is plain from those words. *Not according to the Covenant, that I made with their fathers, &c. In that he saith, a New Covenant, HE HATH MADE the first OLD: now, that which decayeth and waxeth old, is ready to vanish away, Heb. 8. 13.*

XXIII. The exceptions of the Jews against this strong argument, are very weak. 1st. That the establishment, and not the renewal of that Covenant, is here promised: thus *Kimchi*. 2dly. That it does not necessarily follow, from the mention of the New Covenant, that the Lord will give a new law, only renew the former on their hearts. For whatsoever was not sufficiently manifest at first, when afterwards more fully declared, is said in Scripture to be New. Thus *Samuel* says to *Saul*, 1 *Sam.* 11. 14, *come and let us go to Gilgal, and renew the kingdom there.* Where it is plain, there was no new kingdom given, but only the old confirmed: Thus *Menasse Ben Israel*, *Quest.* 7, in *Levit.*

The introduction of the New is the abrogation of the Old Covenant, and at the same time its confirmation.

XXIV. I answer, *to the first*. 1st. That it is begging the question. 2dly. A direct contradiction of God's word. God says, I will make a New Covenant, not like the former, which was made void : man ventures to answer, it is not an establishment of a New, but a repetition of the Old : and so far the New Covenant confirmed the Old ; yet at the same time this was its abrogation ; because the presence of the truth, and of the body, is the removal of the figure, and the shadow. But these things the *Jew* did not understand.

The New Covenant not importing a new law, yet the abrogation of the ceremonial.

XXV. *To the other* : We say, That here is no promise of a new law ; because none can be better and more perfect than that of the ten commandments : however, we have a promise of a New Covenant, not a Covenant of works, or of the law, but of grace, promising to write the same law on the heart, which before was written on stone. 2dly. That the renewal of the Covenant does not consist only in a clearer repetition of the law, or inscription on the heart. For, the New Covenant is opposed to the Old, and substituted in its place, and compleats it, so as likewise to put an end to it, as we have just now shewn. 3dly. That the two cases are not parallel : for, *Samuel* says not to *Saul*, let us go to *Gilgal*, and I will give thee a new kingdom, unlike to the former ; as God speaks here to *Israel*. These are things very different, I will renew with thee the Covenant which I made ; and I will make a new Covenant, not like unto the former.

Jer. 3. 16,
17.

XXVI. Let us now descend to *particulars* : Where the first thing, that offers, is the prophecy concerning the removal of the ARK OF THE COVENANT, not only out of the world, but also out of the memory and heart of believers ; expressed Jer. 3. 16, 17, in the following words : *And it shall come to pass, when ye be multiplied and increased in the land ; in those days, saith Jehovah, they shall say no more, the ark of the Covenant of Jehovah ; neither shall it come to mind,*
neither

neither shall they remember it, neither shall they visit it, neither shall that be done any more : at that time they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered into it.

XXVII. On this prophecy we observe, 1st. That the ark of the Lord was the centre and compendium of all the ceremonies. It was the holiest of all sacred places, to which they looked in all their ceremonial worship, and before which they were also to adore, 2 Sam. 6. 2, and to sacrifice ; the throne of God, erecting a priestly kingdom : in fine, it was the principal symbol of the whole typical covenant : whence it is also called *the ark of the covenant*, both here and in many other places ; because in it, at least in its side, was kept the book of the covenant, *Deut.* 31. 26, 27 : and *the ark of the testimony*, *Exod.* 26. 33, or also *the testimony* itself, *Lev.* 16. 13, because it testified concerning the covenant of God with *Israel*, of which it was a pledge. 2dly. That the entire removal of the ark is here foretold, not only out of the world, but also from the memory, love and desire of believers : all opinion of typical holiness, which formerly the ark was eminently possessed of, being erased out of the minds of Gods people. To this purpose is that repetition, by way of climax or gradation, *they shall say no more, neither shall it come to mind, neither shall they remember it, neither shall they visit it, or seek it, neither shall that be done any more.* They shall not make a new one, when the old shall be lost, or have it in any esteem. Poor *Aberbanel* looks on this repetition with a kind of astonishment. 3dly. That it is not here foretold in the form of a threatening of misery, such as was the loss of the ark, while the ceremonies were in force ; but as a promise of the most happy times, in which the church shall have that in reality, which formerly she had typically in the ark ; and while she enjoys the substance will bear the loss of the shadow, not only with equanimity and composure of mind, but also with gladness of heart. 4thly.

The ark the centre of the ceremonies.

Its abolition foretold.

And that in sign of happier times.

All Jeru-
salem to
be the
throne of
glory.

Under the
kingdom
of the
Messiah.

4thly. It is added that all *Jerusalem*, and not the cover of the ark only, as formerly, should be the throne of glory. *For, all Jerusalem shall obtain a degree of the ark in holiness and glory, says Aberbanel.* That is, God will manifest himself, by much more glorious indications of his grace, in the whole church of believing Jews, and converted Gentiles united together into one holy city, than he did formerly within the enclosure of the sanctuary: words which overturn the typical holiness of places. 5thly. That all those benefits accompany the coming of the *Messiah*, whose distinguishing characters are the multiplying and the increasing of the people in the land, see *Deut*, 30. 5, even above their ancestors, after having subdued and incorporated *Edom* with themselves; the giving of pastors according to God's heart, who, as *Kimchi* interprets, are *the rulers of Israel, who shall be the attendants on the king Messiah.* We call these the apostles of the lamb, and their faithful assistants and successors, and in fine, the gathering together the Gentiles into the church; who could neither be burdened with ceremonies, as we shall presently shew; nor, while the religion of ceremonies continued, live perceably in the same holy city with the *Jews* without them. The sum of the whole comes to this, that when the *Messiah* should discover those things, which were signified by the ark and the other ceremonies, he would then abolish all the holiness of the ark and the like types, as well in reality, as out of the minds of believers.

Excepti-
ons.

XXVIII, It is excepted, 1st. that the ark which was wanting in the second temple, is to be restored by God under the *Messiah*. Thus *Sepbar Afkat Rochel* refuted by *Hulsius* on the tenth sign of the *Messiah's* coming. 2dly, That the meaning of this prophecy is, that, during these prosperous circumstances, *Israel* would have no reason to fear the envy of the other nations; for they should not make war, so as to be obliged to go out, and take the ark of the cove-

nant

nant with them, as they usually did, in the days of *Eli*, and as often as war happened to break out. And therefore, there was no prediction of the removal of the ark simply, but in some respect, namely, as to its special use in time of war. Thus *Jonathan*, *Kimchi*, and *Menasse Quæst. 2 in Levit.* and others. 3dly. That the abrogation of the ceremonies cannot be inferred from the absence of the ark, since it is without controversy, that these remained in force, tho' the ark has been wanting ever since the Babylonish captivity. 4thly. That the ten commandments, formerly enclosed in the ark, are even at this day accounted and regarded by all as eternal, *Menasse, ibid.*

XXIX. I answer to the first, that it is a mere Jewish tradition, without any foundation in scripture, and directly contrary to this prophecy of *Jeremiah*.

XXX. To the second, 1st. That it is supposed without proof, that the principal use of the ark was in time of war. They took it with them to the field of battle in the time of *Eli*, but with bad success, being found to have in vain put their confidence in the ark, *Joseph. Antiq. Lib. 5. c. 11.* 2dly. That, after the dedication of the temple, and the solemn introduction of the ark into it, it was never any more moved from its place, and carried out to the field of battle, 1 *Kings* 8. 8. 2 *Chron.* 5. 9. Therefore the temple is called the resting place of *Jehovah*, and of the ark of his strength, 2 *Chron.* 6. 41: and an house of rest for the ark of the covenant of *Jehovah*, 1 *Chron.* 28. 2, so that the Levites were relieved from the burden of carrying it, 2 *Chron.* 35. 3. What new thing then could *Jeremiah* foretel here, should he prophecy, that, in the time of the *Messiah*, the ark was not to be carried out to battle, as all knew, that was prohibited so many ages before? 3dly. That reiterated repetition of phrases plainly indicates an entire removal of the ark: And justly said *Aberbanel* of this exposition. *All these things are foreign to the purpose, there is not a single word in the text concerning war, and the other things of which they speak,*
and

The ark not to be restored by the *Messiah*. Here the question is not about bringing it out to the field of battle.

and therefore I cannot be satisfied with this explanation.

Such an abolition of the ark imports an abrogation of the ceremonies.

XXXI, *To the third*; the absence of the ark in the second temple, which was to be honoured with the presence of him, who was prefigured by it, did even then signify the future abrogation of the types in due time. 2dly. We don't argue from the bare absence of the ark, but from its being foretold, that it was neither to be in the world, nor so much as have a place in the mind, love and desire of believers; and this was promised as a great blessing, as a token and evidence of the liberty purchased by the *Messiah*: which was not the case before the coming of the *Messiah*, when the memory of the ark was still dear to the godly among them. 3dly. We likewise argue from this; namely, that the holiness and glory of the ark may be said to be imparted to all † *Jerusalem*, inhabited by *Jews* as well as Gentiles, in the sense we have just explained. Whence the abrogation of that typical holiness, which the ark formerly had above all, is most evidently concluded.

Not the abrogation of the decalogue in its normal capacity.

XXXII. *To the fourth*: 1st. The laws of the covenant, of which the ark was the symbol, were not only the ten commandments, but all the laws of Moses. Accordingly the book which contained them was placed in the side of the ark. That symbol therefore of the covenant being thus abolished, both the covenant itself, and the laws, so far as they comprized the *conditions* of that *covenant*, are abrogated: 2dly. The case of the laws of the decalogue, is different from the rest: for, they were engraven on tables of stone, and laid up in the ark, to represent, that they were to be the perpetual rule of holiness, and continually to be kept in the heart both of the *Messiah* and of his mystical body; while the others

† i. e. To the whole church made up of Jews and Gentiles were

were only written on paper or parchment, and placed in the side of the ark. Their abrogation therefore would be ill concluded from the removal of the typical ark; seeing their being engraven on stone, and kept in the ark signified their indelible inscription on, and continual preservation in, the hearts of believers.

XXXIII. *David* prophesied concerning the abrogation of the PRIESTHOOD *Pf, 110. 4, the Lord hath sworn and will not repent; thou art a priest for ever after the order of Melchisedec.* From which place the apostle long ago argued, thus, *Heb. 7. 11—13. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there, that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For, the priesthood being changed, there is made of necessity a change also of the law: for he, of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.* The following observations will shew, that this reasoning is solid and conclusive.

XXXIV. 1st. The inscription proves, that the author of this psalm was *David, a psalm of David*, which is no where found in the titles of psalms composed by another. 2dly. The person, to whom both the kingdom and priesthood are promised, is not *David* himself, but the Lord of *David*, as appears from the connexion of v. 4 with v. 1. 3dly. The Lord of *David* is not *Abraham*, but the *Messiah*. Because the things asserted and declared in this psalm, as the sitting at God's right hand, the sending the rod of his strength out of Zion, the making all his enemies his footstool, his eternal priesthood &c. do not agree to the former, but to the latter. 4thly. All are agreed, that the *Messiah* is not of the tribe of *Levi*, to which, by the law of *Moses*, the priesthood was limited; but of *Judah*, and of the family of *David*. But by the Mosaic law, that family was not allowed

Observations on that passage.

lowed to exercise the priesthood, 2 *Cbron.* 26. 18. 5thly. A priesthood, even an eternal priesthood is promised to the *Messiah*, and that by an oath, see *Zeck.* 6. 13. Which cannot be, while the Mosaic law concerning the priesthood remains in force. 6thly. That priesthood is of another order than that of Aaron, namely of *Melchisedec*: which cannot subsist at the same time with the *Levitical* both for other reasons, which it is not to the purpose now to unfold, and especially on account of the diversity of descent. 7thly. If the *Aaronical* priesthood had been perfect, and could have perfected the consciences, there neither had been, nor ought there to be a place for this change. But the weakness and unprofitableness thereof made way for an amendment. 8thly. With the change of the priesthood is conjoined the change of the law. Because the priesthood is not only a great part, but also the foundation of all the ceremonies.

Excepti-
ons.

XXXV. The Jewish interpreters wonderfully perplex themselves in darkening this illustrious passage: but it is not worth our while to discuss all their misinterpretations here; they are both so many and so impertinent. We shall only run over such exceptions, as are more plausible, and directly contrary to what we maintain. It is therefore objected, 1st. That this is not a psalm of *David's*, but composed by some inspired singer in commendation, and on the account of *David*: and that the inscription is no objection ל sometimes, even in the inscription of psalms, is the sign of the dative case, and signifies the same thing, as בעבור, *for*, as *Psf.* 72. 1, לישלמה, *to, for, or concerning Solomon*: nay, that we have the same inscription לדוד prefixed to some psalms, of which he does not seem to be the author, as *Psf.* 20 and 21. Where the singer prays for the preservation of the king; under which name it is not very likely, that *David* should pray for himself. 2dly. That therefore the singer means *David* by his lord: whom he calls

not

not *Adonai*, a sacred name; but *Adoni*, a human and common appellation. 3dly. That the term *כהן* *Cohen* does not here signify a *priest*, but a king and prince as 2 Sam 8. 18, where the sons of *David* are called *כהנים*, that is *princes of the court*; and 2 Sam. 20. 26, where *Ira the Iairite* is called a prince of *David*. Accordingly even the *Chaldee* has translated it, *thou art constituted a prince*. 4thly. That *על־דברתי מלכיותך* signifies, *because thou art the king of righteousness*, as if the meaning was, thou shalt be a prince for ever, shalt reign by a long succession of descendants, not as *Saul*, whose government was execrable and of short continuance, *because of righteousness, for thou art a righteous king*, as the *Chaldee* paraphrases: If this be a true explication, nothing is here said about the change of the priesthood.

XXXVI. I answer to the *first*. 1st. If you say, This that this is not a psalm of *David*, you cannot prove ^{psalm Da-} him to be the author of any psalm, that has the same ^{vid's.} inscription. 2dly. The ancients all acknowledge, that it is *David's*. If it had not been so, *Christ* would not have asserted it as a thing of undoubted truth. *Mat.* 22. 45, and the *Pharisees* might easily have eluded that argument, by which they were constrained to hold their peace. The *Chaldee* also has it, *a hymn by the hand of David*. 3dly. We allow, that the letter *ל* is sometimes the sign of the Dative; but we deny, that here, or elsewhere, when the title runs *לְמוֹמָר לְדָוִד*, *ל* signifies the same with *בְּעֵבוֹר*, nor, by any other description, are those psalms distinguished, which we all believe to be *David's*, in consequence of that inscription. 5thly. The instances mentioned, do not prove any thing to the contrary: for in *Psf.* 72; we read not, *לְמוֹמָר לְשִׁלֹמֹה* a psalm for *Solomon*, but *לְשִׁלֹמֹה* absolutely, for *Solomon*, and then there is no reason, why it may not be a psalm of *Solomon's*, which he received, as it were, from *David's* mouth; since he likewise wrote several proverbs from the mouth of his mother, *Prov.* 31. 1. And there is as little reason, why *Psalms* 20 and 21

may not be accounted *David's*. For, as God had appointed him to the office of a prophet, he justly also dictated to the people those forms of prayer, with which they were to interceed for their king. And that he might sing this in one spirit with them. it is not without reason, that he speaks of himself as king in the third person. And thus he might properly name himself; but he could not call himself, *his Lord*, whether singing by himself or with others. Besides the appellation king, even in those psalms, may look further and be applied to the *Messiah*. For how could the church in after times, by singing, pray for *David* and his posterity, when they were extinct? And in what sense should she sing these things of an earthly king, when there was no such king in *Israel*?

David's
Lord is
the Mes-
siah.

XXXVII. To the *second* we reply, 1st. It is affirmed without proof, that these things were foretold, concerning *David*, when *David* speaks them concerning his Lord. 2dly. *David's* Lord is the *Messiah*; for *David* was his servant. He sits at God's right hand, having the next degree of honour to God; all the other things, which are declared in the psalm, emphatically belong to him. 3dly. As he could be called *Adonai* by *David* on account of the excellence of the divine essence; so he is also justly called *Adoni* on account of the eminence of his power and dominion. 6thly. The more antient Jews themselves explained this psalm of the *Messiah*, from whom we have testimonies in *Munsterus* on this psalm, and in *Cocceius* on *Heb.* 7. §. 12.

The signi-
fication of
the term
כֹּהֵן

XXXVIII. To the *third* we say, 1st. Tho' the term כֹּהֵן *Cohen* may sometimes denote a political dignity, yet royal majesty is never expressed by that word. כֹּהֵן *Cohen*, as *Aben Ezra* has well observed, signifies כּוֹשֵׁת, a *minister*, who is next to the king. But there is a king, who has power over conscience, and God only is such a king: and there is a king, who has power over the body, and such are the supreme rulers

lers of this world. Therefore there is a twofold *Cohen*, namely, with respect either to God, or to kings. With respect to God, such are called *Cobanim*, who were over the people in performing divine service, because they appear to be next to God. With respect to kings, these are *Cobanim*, who are next to them. In that sense, *Ira* the *Iairite* is called *David's Cohen*, and *David's sons Cobanim*. That is, as it is explained. 1 *Chron.* 11. 15. *captains, or principal men next to the king*. And if we may believe the *Jews*, because *Absolom* was not admitted to partake of this dignity, he therefore took occasion to form his unnatural conspiracy. But in none of these senses could *David* be called *Cohen*: not in the former, because the priesthood was confined to the descendants of *Aaron* alone: nor in the latter, for thus he himself had his *Cobanim*. But the *Messiah* is in such a manner a king, as, at the same time to be priest: just like *Melchisedec*, who distinctly discharged both offices, for the Holy Spirit directs us to this.

XXXIX, To the *fourth* we answer, that there is a *Melchisedec* mistake, thro' the misinterpretation of these words, *על דברתי מלכי צדק*. For, *מלכי צדק* *Melchi-zedeck* *per name*. is always in the sacred writings a proper name. The Hebrews should appellatively call, *king of righteousness*, *מלך צדק*. 2dly. *על דברתי* never signifies *because*, but when it is placed, as here, *according to the order or manner*, *Eccl.* 3. 18, and *Eccl.* 8. 2, if *ש* follows in Hebrew, or *י* in Chaldee, it signifies *with that intention*, or *design*, as *Eccl.* 7. 14. *Dan.* 2. 30. and *Dan.* 4. 14. Seeing then neither *כהונה*, nor *מלכי צדק*, nor *על דברתי* signify what the *Jews* would have, our argument remains in its full force,

XL. And indeed, the event has confirmed this *The Levitical* prophecy: for about the time, when our true *Melchisedec* began his priestly office, the Levitical priesthood lost all its dignity about the time of Christ.

selves have taken notice of this, whose opinion we have in the *Misna*, tit. *Sota*, c. 9. *From the death of Rabbi Ismael, the son of Phabi, the splendor of the priesthood has ceased.* But this man was made High Priest by *Valerius Gratus*, president of *Judea* under *Tiberius Caesar*. About that time, this most sacred office was tossed about and sported with, like a ball, and any of the most profligate, as he favoured and made presents to the *Roman* president, grasped at it by the foulest ambition and the basest arts. And matters at length came to such a pitch of profaneness and wickedness, that the high priests were not only chosen by lot, but even the high priesthood fell by lot to one *Phannias*; who not only was a *worthless High-Priest*, but also, thro' his gross ignorance, incapable to distinguish what was the nature of the high-priesthood, *Josep. de Bel. Jud. Lib. 4. c. 12.* Yet from the utmost contempt and derision they constrained this man, whom they forced even against his will from the country, and brought him on the stage like a kind of actor, and clothed in the sacred vestments, to act the part of High Priest, who like a child had prompters always at hand, to remind him how to behave, and maintain his character. Which impiety, as *Josephus* justly calls it, sufficiently shews, that God no longer regarded that office; after the true priest according to the order of *Melchisedec* had once appeared.

Dan. 9.
27.

XLI. From the priesthood let us proceed to the SACRIFICES. *Daniel* speaks of the ceasing of these Chap. 9, last verse, *and he shall confirm the covenant with many for one week: and in the midst of the week, he shall cause the sacrifice and the oblation to cease.*

The time
of the
Messiah
described.

XLII. We are here to observe, 1st. That the prophet speaks concerning the times of the *Messiah*, who, v. 25. is called *the Messiah the prince*, by way of eminence, and with respect to his character and office: compare *Isa. 55. 4.* His office was to *finish* (restrain) the *transgression*, and *make an end of* (seal)

(*real*) sins, and to make reconciliation for (expiate) iniquity, and to bring in everlasting righteousness, v. 24: These are the offices and benefits of the true *Messiah* alone.

XLIII. 2dly. That the abolishing of the sacrifice and oblation is foretold, to be done by the *Messiah*: for, he, *who confirmed the Covenant with many*, whom *Paul* calls, *the surety of a better Covenant*, Heb. 7. 22, even he shall cause the sacrifices to cease. But whatever the *Messiah* does is undoubtedly right: since at least he is a prophet, and faithful in the house of God.

To whom is ascribed the abolishing sacrifices.

XLIV. 3dly. That this abolishing was both just, and actually took place. It was just, by reason of the introduction of a New Covenant, which was confirmed, not by sacrifice and the blood of brute beasts; but by the offering of the *Messiah* himself, that lamb without blemish, whose blood is the blood of the New Testament, shed in order to procure, or obtain, true remission, for many. Accordingly the future abolishing of the sacrifices was foretold to be in the midst of that week, in which the *Messiah* was to be cut off, when he was to *make his soul an offering for sin*, Is. 53. 10. His sacrifice put an end to typical sacrifices. And the abrogation of the sacrifices is joined with the confirmation of the New Covenant: for, that being sealed by the sacrifice of Christ, and preached by the apostles, and confirmed by the effusion of the Holy Ghost, and by very many miracles; the sacrifices of beasts, which constituted a great part of the Old Covenant, immediately lost all their efficacy and dignity, and so were justly abrogated. It actually took place not long after, on the destruction of the city and temple; for, all the sacrifices ceased upon that. *Josephus* relates, that *Titus* answered the priests, who begged for their lives, after the burning of the temple; that *that was destroyed, on account of which he would have justly saved them; but that it was proper for the priests to perish*

Both of right and of fact,

with the temple. And what *Chrysoftom* relates, *Orat. 3. contra Judeos*, agrees with this, that the *Jews* should have said to *Julian*, when he exhorted them to sacrifice in the ancient manner; *if you would see us sacrifice, restore our city, rebuild our temple, and we will sacrifice even now as before.* As the profane emperor, from the hatred he bore to Christianity, attempted this, and furnished the expence out of the publick treasury, God prevented it by his almighty hand; thereby shewing, that he had no pleasure in new sacrifices. Not only our own writers have this history, but also *Ammianus Marcellinus Lib. 23*, among the Gentiles, and *Zemach David, P. 2. p. 36.* among the Jews. Both these kinds of the abrogation of sacrifices may be ascribed to the *Messiah*. He had a right to do it, as a priest, who had offered a better sacrifice; and as a king, who appoints religious ceremonies for his church. He actually did it, as the asserter of his own majesty and grace, which the rebellious *Jews* trampled under foot; for which end, he made use of *Titus* and his armies, as his ministers.

Which imports the abolition of the whole ceremonial worship.

XLV. 4thly. That the removal of sacrifices and offerings infers the abrogation of the whole ceremonial worship. Not only because sacrifices constitute a principal part of the ceremonies, and we may say the same of things of a like nature; but also because the whole external worship is sometimes expressed by the name *sacrifice*, as *Hos. 6. 6*, כִּי חָסַד חִפְצָתִי וְלֹא זֶבַח, *for I desired mercy and not sacrifice*: חֶסֶד, which the Septuagint here translate by *ἔλεος*, as also *Matthew, chap. 12. 7*, signifies *ἀγάπη* (a word very plainly derived from the Hebrew חֶסֶד, or the Chaldee חֲסִידוּתָא) or a diligent love of God. But *ἀγάπη* is that internal purity and holiness of heart, which comprehends all those virtues, or graces, wherein the image of God consists. And therefore זֶבַח, in order to a just opposition, will signify the whole external and ceremonial worship. Which *Kimchi* himself seems to have observed, who explains sacrifice by *the worship of the Lord*

Lord in the house of his sanctuary. The interpretations, which the blind and foolish *Jews* give of this prophecy of *Daniel*, are so foreign to the words of the text, to the designation of the time, and to the history of the events, that they confute and overthrow themselves. Whoever desires to see them exploded, may consult *Const. l'Empereur on Daniel*, and the celebrated *Cocceius*, *Hornbeck* and *Hulsus*, in their writings against the *Jews*.

XLVI. The Spirit, which spoke by the prophets, Many not thinking it sufficient to foretel the ceasing of things the ceremonies, foretold also, that, in the days of the elsewhere *Messiah*, such rites should be instituted, as are entirely promised, which are repugnant to the ancient institutions: that he would repugnant take for himself Priests and Levites out of all nations to the ce- without distinction, *Isa.* 66. 20, 21. That in all remonies. places incense and a pure offering should be offered to his name, *Mal.* 1. 11: that there should be an altar, acceptable to himself in the midst of the land of *Egypt*, *Isa.* 19. 19: that on the bells of the horses should be engraven, HOLINESS TO JEHOVAH; which was formerly engraven only on the golden plate fastened to the mitre of the high-priest; and God has graciously promised, that all the pots in *Jerusalem*, and in all *Judea*, should be holiness unto him, *Zech.* 14. 20, 21. These things cannot be reconciled with the ancient privileges of the priests and levites, and with the earthly sanctuary, and the prerogatives of the land of *Canaan*, and with the special holiness of the pontifical pomp. God intimates, that he would be worshipped in the use of other sacred ordinances, which should not be confined to any forms of the ancient ceremonies, but be duely performed, in spirit and in truth, by every believer, in all places whatever.

XLVII. Let us now come to the THIRD thing They proposed, and shew, that the ceremonies ought to be abrogated in the time of the *Messiah*, and that it ought to be abrogated. was not possible, the case should be otherwise. This may

may be shewn two ways: First, if we consider the *material*, or matter of the ceremonies, as they are acts of the obedience, prescribed by the law of ordinances: secondly, their *formal*, or essence, as they were types and shadows: but in neither of these ways can they have place in the kingdom of the *Messiah*. I make the first of these appear thus.

Under the
Messiah
the Gen-
tiles were
to be cal-
led.

XLVIII. It is evident from the prophecies, that a great multitude of the Gentiles would be called by the *Messiah* to communion with God and *Israel*. That God would allure *Japheth* to dwell in the tents of *Shem*. *Gen.* 9. 27; that in the seed of *Abraham* all nations of the earth should be blessed, *Gen.* 22. 18; that unto the *Messiah* should the obedience of the people be, *Gen.* 49. 10; that the *Egyptians* and *Babylonians* should be mentioned among those, who know *Jehovah*; and that it should be said of the *Philistine*, the *Tyrian*, and the *Ethiopian*, they were born in *Zion*, *Psf.* 87. 4. And that all nations should flow to the mountain of the house of *Jehovah*, *Is.* 2. 2; and that *Israel* should be the third of *Egypt* and *Assyria*; and that the Lord shall say, blessed be my people the *Egyptians*, and the work of my hands, the *Assyrians*, and *Israel* mine inheritance, *Is.* 19. 24, 25, and numberless other passages, which frequently occur in Scripture to the same purpose.

Who are
to obey
the same
laws as the
Israelites.

XLIX. Moreover, *Isaiab* declares, that both *Israel* and the converted Gentiles should obey the same laws, and be bound together by the same religious ties, *chap.* 42. 4, and the *Isles* shall wait for his (the *Messiah's*) laws. Again, *Isa.* 2. 3, and many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of *Jacob*, and he will teach us of his ways, and we will walk in his paths: for out of *Zion* shall go forth the law, and the word of *Jehovah* from *Jerusalem*. And he adds, no stranger who hath joined himself to *Jehovah*, shall say, *Jehovah* hath utterly separated me from his people: but on the contrary, even unto the eunuchs shall

shall be given, in the house of God and within his walls, a place, and a name better than that of sons and of daughters, *Isa. 56. 3, 5*; that is, that the converted Gentiles should, in matters of religion, be on an equal footing with the *Israelites*. To this purpose is that of *Zephaniah, 3: 9, 10*, *for then will I turn to the people a pure language, that they may all call upon the name of Jehovah, to serve him with one consent: from beyond the rivers of Ethiopia, my suppliants, even the daughters of my dispersed shall bring mine offering: and Zechar. 14. 9, and Jehovah shall be king over all the earth: in that day shall there be one Jehovah, and his name one: one shall be the worship, and one the veneration of the one God*. The Jews themselves also frequently declare, that, in the time of the *Messiah*, many nations shall be converted to the God of *Israel*, and that then they shall walk in the doctrine of that law, as the *Chaldee* speaks on *Is. 2. 3*, and shall embrace one common law with the *Israelites*, as *Menasse* speaks, *de Resur. Lib. 2. c. 3*, and so shall incorporate into one people with *Israel*, and be partakers of the same privileges, as being proselytes of righteousness.

L. Whenever this shall come to pass, it is plain, that the ancient ceremonies cannot possibly be observed by all the subjects of the *Messiah*. For how is it possible, the paying of vows and tythes, the presenting the first-born, the observation of the passover, pentecost and feast of tabernacles, which were confined to the place, which God had chosen, should be binding on those, who are to be at a great distance from *Judea*? And how can men, who dwell in the outmost parts of the earth, come to *Jerusalem*, to offer sacrifice for every sin, and every pollution, in order to avoid the curse? How could women, newly delivered, undertake so long a journey, and present themselves in the place chosen by God, to perform the offerings commanded? Where could so many beasts, so many priests, so many altars be found,

At which time it is not possible the ceremonies should be observed by all the subjects of the *Messiah*.

found, sufficient for all the sacrifices? What extent of country, much less town, could be large enough to hold such numbers? *Menasse*, if I rightly remember, idly talks, that then the gates of *Jerusalem* should be extended to *Damascus*; but had he extended them, which he might with equal ease, beyond the *Portæ Caspiæ*, or pass of *Teflis*, he would have more commodiously provided for so prodigious a conflux of people, flocking from all parts to the sacrifices. Put the case of the leprosy, and of a house infected with that plague, of which *Lev. 13*; must the priests make incursions to the *Scythians*, the *Sarmatians* and the *Indians*; to the *Britons* separated from the rest of the world, and to the outmost *Thule*, to form a judgment of the scab or scall? To omit many other considerations, which might with equal propriety be urged; and which *Eusebius* among the ancients, *Demonstr. Evangel. Lib. 1*, and among the moderns, *Spahnemius, Dubior Evang. P. 3, Dub. 112*, have fully and learnedly done.

Nor can any reason be assigned, why different things should be binding on different persons.

LI. You may possibly alledge, that God will grant a kind of dispensation of, and relax these impossible laws. But where is there any promise to that purpose? Have not these laws been made by the same authority with the others? is not their duration in like manner extended *עלמלך*, *for ever*, which in other respects is so much objected to us? Do not these, and the like laws, constitute the principal part of the ceremonial? And if the conscience can be set free from the obligation of these, why not also from that to the others, which are of the same nature?

The observation of the ceremonies, and the perfect performance of the moral law, indif-

LII. Shall they not cease to bind, because the observation of them is impossible, any more than we teach, that the moral law is binding, though we allow the perfect performance thereof to be a thing impossible? But who does not see a very wide difference here? That the moral law cannot now be perfectly performed, is a thing accidental, owing to our corruption. That these other laws cannot be observed

under

under the kingdom of the *Messiah*, arises from the nature of the laws themselves, without any default of man: And thus we have demonstrated, that the ceremonies, in so far as they are acts of the obedience, prescribed by the old law, cannot be observed in the universal church, gathered together from among *Jews* and Gentiles, under the king *Messiah*. ferent respects impossible.

LIII. This will be more manifest, if we, moreover, consider the *formal* of the ceremonies: thus there was a yoke in them, that must be broken off; a pedagogy, and an accusation of childhood, which cannot take place in a more advanced age. There was a partition-wall to be broken down, when, on removing all distinction of nations, the *Messiah* is to be all in all; an enmity, to be abolished at the time, in which the Messiah is to publish to the Gentiles, that they should have peace both with *Israel* and with God. There was, in fine, a hand-writing, bearing testimony concerning guilt not yet expiated, and payment not yet made. This, when all things are fulfilled by the *Messiah*, is to be taken out of the way, lest any institution of God should be found to testify against the truth and Son of God. Such are either ignorant of, or overturn all the signification of the ceremonies and their true efficacy, who bind the obligation of them on the consciences, after the *Messiah* had perfected all things. What is typical in the ceremonies, makes the observation of them to be impossible after the accomplishment of them in the Messiah.

LIV. There now remains the FOURTH head, namely, to explain the progress and the various degrees of this abrogation, which we digest in the following order: 1st. When Christ came and was manifested to *Israel*, the ceremonies lost much of their splendour, as when the sun in the heavens extinguisheth the stars. Nevertheless they were binding, while Christ was not yet made perfect by sufferings, but yet their abrogation was drawing near: *Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. But the hour cometh, and now is,* The degrees of the abolition of the ceremonies.

when

when the true worshippers shall worship the Father in spirit and in truth, John 4. 21, 23. To this purpose is that proclamation, which *John* several times published, that the kingdom of heaven is at hand. 2dly. They were abrogated in point of right by the death of Christ; for, all their typical prefiguration being fulfilled in Christ, and the blood of the New Testament being shed, and the guilt expiated, which they were appointed to be a charge of, with what right could ceremonies lately discarded claim any longer to keep their former station? Hence Christ is said, *to have taken the hand-writing out of the way, nailing it to his cross, Col. 2. 14,* and *to have abolished in his flesh* (on his flesh being broken by death) *the law of commandments, contained in ordinances. Eph. 2. 15.* Certainly the flesh of Christ was the vail; and while that was still entire, a new and living way was not opened to the heavenly sanctuary, *Heb. 10. 20.* For, while Christ was not yet made perfect by sufferings, the ceremonies which required that perfection or consummation, were in full force. But whenever the utmost farthing was paid by the death of Christ, the vail and enclosure of the ceremonies being taken down, there was a free access to God; which was signified and confirmed by the renting the vail of the temple upon the death of Christ. 3dly. God declared, confirmed, and sealed this abrogation by the resurrection of Christ from the dead, and his ascension into heaven, and the plentiful effusion of the holy Spirit. For, the hand-writing was then discharged. He, who hitherto was in bondage to the elements of the world, equally with the other worshippers of God, was placed with his people in heavenly places, where no such bondage takes place; and the Spirit was given, as the seal of a more delightful dispensation of the Covenant. 4thly. But this liberty was for some time not sufficiently known, even to the apostles themselves, till *Peter* was instructed therein by a heavenly vision, *Acts, 10. 11.*

5thly.

5thly. Then, by a solemn decree of a synod of the apostles, under the presidency of the holy Spirit, it was ordained, that a yoke was not to be put on the neck of the disciples, besides those few things necessary for that time; namely, *to abstain from meats offered to idols, and from blood, and from things strangled*; to which was subjoined, though of a different kind, *fornication*, *Acts*, 15. 10, 28, 29. 6thly. Afterwards *Paul* preached freedom from these things also, excepting fornication, that being contrary to the moral law, *1 Cor.* 8. 4, 8. and *1 Cor.* 10. 25—29. 7thly. Yet because the Jews, who were converted to Christ, having been accustomed to the ceremonies, were with very great difficulty drawn from them, the apostles and other believers with them, that they might not offend the weak, according to the rules of Christian charity and prudence, freely used those ceremonies, not with any opinion of holiness; but in order not to wound tender consciences, accommodating themselves to all, to gain some to Christ, see *Acts* 21. 22—. 8thly. But after that the church seemed now to be sufficiently instructed in her liberty, and the fondness for the ceremonies was no longer a degree of weakness but of obstinacy, *Paul* would not give place by subjection, no not for an hour, and sharply rebuked *Peter*, whose conduct was rather too remiss, *Gal.* 2. 5, 14, and exhorted every one in particular to stand fast in the liberty, wherewith Christ had made us him free, and not to be entangled again with the yoke of bondage, nor to make Christ of no effect to themselves; *Gal.* 5. 1, 2. 9thly and lastly. All the ceremonies were actually taken away at the destruction of *Jerusalem* and the temple, and buried as it were in their ruins, never to be revived any more. See what we have said concerning circumcision, *Chap.* 2. §. 21, &c.

C H A P. XV.

Of the Benefits of the New Testament.

Transition
to the be-
nefits of
the New
Testa-
ment.

I. **A**S the darkness of the night is only dispelled by the beams of the rising morn, so the Old Testament was abrogated only by the introduction of the New. But at what time this first began to take place, by what degrees it advanced, by what intervals of time it was confirmed and compleated, we have explained in the third chapter of the foregoing book. We are now, in the first place, to treat of the BENEFITS of the New Testament: then of the SACRAMENTS: the other particulars are obvious, from what we have spoken concerning the Covenant of Grace, simply considered, and by comparing with them, what we have more largely treated of concerning the Old Testament.

The reci-
tal of them

II. We rehearse the benefits of the New Testament in the following order: I. The first is the exhibition of the *Messiah* made perfect. II. The Gospel † under another name or designation: III. The calling of the Gentiles. IV. A more abundant and delightful measure of the Spirit. V. A greater and better liberty. VI. The restoration of *Israel*. VII. The revival of the whole church, as from the dead.

1st benefit,
the exhi-
bition of
the Mes-
siah.

III. The FIRST spring of our glorying, and the sum of our felicity, beyond those, that expected the consolation of *Israel*, is, that *Christ Jesus came into the world*, 1 *Tim.* 1. 15: He, who was promised from the beginning, shadowed forth by so many types, so ardently longed for, and for so many ages expected, came forth in the fulness of time, in that

† The author's words are, *Evangelium evangelizans*, which I know not how to render otherwise to make it intelligible to the English reader.

place, from that tribe and family, in that manner from a virgin, and appeared in the flesh, just as the holy prophets had long before prophesied he should come. *Through the tender mercy of our God, whereby the day-spring from on high hath visited us, Luke 1. 78: we have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth the son of Joseph John 1. 45.* This, as the angel told the shepherds of Bethlehem, was matter of great joy, and not only Mary and Zacharias and Simeon, but also the whole choir of the heavenly angels celebrated this in their songs: see *Zechar. 9. 9.*

IV. And the *Messiah* was not only exhibited, but also made perfect through sufferings, *Heb. 2. 10;* and thus being made perfect, he became the author of eternal salvation unto all, *Heb. 5. 9.* For, in the sufferings and death of Christ, there is a true expiation, a cancelling, a blotting out of our sins, a bringing-in of everlasting righteousness, a tearing and removing of the hand-writing, nay, there is an eternal redemption.

V. But this was not all; for he was also received up into glory, and being placed in the throne of his majesty, he brought the kingdom of heaven to us, having removed every thing, by which the spiritual and mystical government of God over the conscience, which is the government of liberty, was formerly obscured. While David in spirit had this kingdom of the Messiah before him, as in a figure, he joyfully sung, *Jehovah reigneth, let the earth rejoice, let the multitude of isles be glad, Ps. 97. 1. Jehovah reigneth, let the people tremble, Ps. 99. 1.* This is that kingdom of heaven, which the Baptist so often proclaimed was at hand; and concerning which our Lord declared, that there were some of his hearers, *which should not taste death, till they saw the son of man coming in his kingdom, Mat. 16. 28.* It cannot but be most delightful to all, that love the Lord Jesus, to see him crowned with glory and honour, who was made

a little lower than the angels, for the suffering of death, Heb. 2. 9. This great benefit the apostle has set forth in these important words, 1 Tim. 3. 6, God made manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. And our saviour himself has taught us, that a great part of our happiness consists in the enjoyment of this blessing, Mat. 13. 16. 17.

2d benefit, the gospel of the kingdom.

VI. The SECOND benefit is the gospel of the kingdom, *which God had promised afore by his prophets in the holy scriptures, Rom. 1. 2. Namely, the gospel as compleated, which, at the first, began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. 2. 3. For, this mystery was kept secret since the world began: but now is made manifest, and, by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; Rom. 16. 25, 26. Not that they had no gospel before: for, even unto the ancients was the gospel formerly preached, Heb. 4. 2. But that this proclamation of future grace was προεγγαλισμός the gospel preached before, Gal. 3. 8. And the preaching of the present grace is eminently the gospel now. Hence it is mentioned as an argument of the presence of the Messiah, that the poor have the gospel preached to them, Mat. 11. 5.*

Its preeminence.

VII. Moreover, the gospel of the New Testament has the following excellencies above the old. 1st. That it sets forth Christ as come, and declares that all those things are fulfilled, which were formerly foretold, to come to pass long after, 1 Cor. 2. 7—10. 2dly. That it declares in clear terms, every thing relating to the common salvation, without the covering of figures, or the labyrinths of dark sayings, 2 Cor. 3. 14. 3dly. That it now allures the hearts of believers with the sweetest, and most abundant consolations, and without that severity, which, according to the old legal dispensation, mixed the words of
grace

grace with so much rigour, whence it is called *the ministration of righteousness*, 2 Cor. 3. 9, and *the word of reconciliation*, 2 Cor. 5. 18. *The mouth of our beloved is most sweet*, Cantic. 5. 16. And *Isaiah* prophesied concerning his servants, Chap. 52. 7, *how beautiful upon the mountains are the feet of him, that bringeth good tidings ! &c.* Add *Isa.* 40. 1—and *Isa.* 61. 1--- and *Isa.* 66. 10---12. 4thly. That it dwells now more abundantly in us, and is preached more fully and frequently, and with a greater demonstration of the spirit, and a deeper insinuation or sinking into the conscience, *Rom.* 10. 8.

VIII. The THIRD benefit is the calling of the Gentiles by the gospel, which followed upon the *Messiah's* being made perfect : according to the promise, *Pf.* 2. 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the outermost parts of the earth for thy possession :* likewise *Isa.* 49. 6, *Luke* 2. 40. Paul, as in other places, so especially *Eph.* 2 and 3, has, in a magnificent manner, set forth the perfections of God, as being illustriously displayed in this admirable work, and, above all, the unsearchable riches of the patience, goodness, and manifold wisdom of God in Christ. And, indeed, who can but stand amazed at such a surprising thing, (we may justly exclaim with *Eusebius*) to see those, who, from the beginning, paid divine honour and worship to stocks and stones and devils, to ravenous beasts feeding on human flesh, and to venomous reptiles, to fire and to earth, to the very inanimate elements of the Universe ; to see, I say, such calling on the most high God, the creator of heaven and earth, the very Lord of the prophets, the God of Abraham and his ancestors, after the coming of our Saviour ? Pray, read what follows ; as it is too long to be here transcribed. This very circumstance assures us, that the Lord Jesus is the true and only *Messiah*, by whose word, spirit, and ministry, so astonishing a work was accomplished, the like, or equal

3d benefit
the calling of the
Gentiles.

to it was never seen or heard, were we to go back to the remotest antiquity.

Brought
about by
the apos-
tles with-
out any
human
aid.

IX. But we are to observe, 1st. That these things were accomplished by the apostles of Christ, and their fellow labourers, who were not remarkable, either for any excellence of worldly wisdom, or furnished with any charms of Greek and Roman eloquence, or supported by any human assistance ; but by the naked demonstration of an admirable and almost incredible truth to the conscience, while the gates of hell raged, the lords and dreaded tyrants of the world opposed, and the schools of conceited philosophers clamoured : that the glory of God and his Christ might shine forth with the greater lustre and brightness, the meaner and less adapted for the work, were the instruments he used, 1 Cor. 2. 4, 5.

With an
astonish-
ing quick-
ness.

X. 2dly. That the kingdom of Christ was set up among the Gentiles with an astonishing quickness. For, *as the lightning, that lightneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day* Luke 17. 24. *Isaiah* had foretold this with a kind of astonishment, chap. 66. 7, 8. *Before she travailed she brought forth ; before her pain came she was delivered of a man-child. Who hath heard such a thing ? who hath seen such things ? shall the earth be made to bring forth in one day, or shall a nation be born at once ? For, as soon as Zion travailed, she brought forth her children.*

Extend-
ing far
and near

XI. 3dly. That this calling extended very far. *Rom. 10. 18. Their sound went into all the earth, and their words into the ends of the world : Col. 1. 6, 24, Mark 16. 20. Tertullian adversus Judæos says, c. 7. In what other person besides have all the Gentiles believed but in Christ, who is now come ? On whom else have the Parthians believed, the Medes, Elamites, the inhabitants of Mesopotamia, Armenia, Phrygia, Egypt, that part of Africa beyond Cyrene ; the Romans ; the Jews then in Jerusalem, and other nations ; and at this day, the various tribes of Getulians ; many parts of Mesopotamia, Spain in all its extent, the different nations of Gaul, and the*
parts

Parts of Britain inaccessible to the Roman arms, made subject to Christ; the Sarmatians, Dacians, Germans and Scythians, many nations yet undiscovered, many provinces and islands unknown to you, and which we cannot enumerate? among which the name of Christ, as now come, prevails. In a like strain has Jerome celebrated this abundance of heavenly grace, in *Epitaphio Nepotiani ad Heliodorum*, and in *Epist. ad Latam*, and in general, the other fathers, exulting in so great a happiness of the New Testament. Yet we are not to think, that there was no corner of the world, where the name of Christ was not preached: nor to believe, that the apostles sailed over to *America*, and to countries then unknown to the rest of the world; these universal expressions only intimate, that the gospel of Christ was extensively propagated, without any distinction of countries or people, on each side of the sun's course. See the expressions *Rom. 1. 8. Luke 2. 5*

XII. 4thly. The gospel did not reach to the Gentiles, till after it was rejected and despised by the Jews. *Through their fall salvation came to the Gentiles. The fall of them was the riches of the world, Rom: 11. 11, 12.* We have an exposition of this passage, *Acts. 13. 46, 47*, where *Paul and Barnabas* speak thus. *It was necessary, that the word of God should first have been spoken to you (the Jews) But seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: for, so hath the Lord commanded us, &c.* We may add *Acts. 18. 6.*

Came not to the Gentiles till rejected by the Jews.

XIII. 5thly, However the polity of the Jews was not overturned, before the kingdom of the *Messiah* was made illustrious among the Gentiles. *Mat. 24. 14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, namely, of Jerusalem and the temple: which was very wisely so ordered: for by this means. 1st, The ungrateful Jews had not the least shadow of excuse left; for what excuse could they have for continuing in their hardness, who had seen*

Yet before the overthrow of the Jewish polity.

his power in a very short space of time, shining like lightning thro' the whole world? This is *Chrysostom's* observation, *Serm. 76 in Matthæum.* 2dly. By the preaching of the gospel, he would have all the world know the crimes of the *Jews*, the guilt they had contracted by the paricide of Christ, and their obdurate and invincible malice, in stubbornly rejecting all offers of mercy; before he would execute so terrible a vengeance on a people, who were under so many obligations to him: that all nations might be obliged to adore his justice with trembling. 3dly. He would not cast off his ancient people by an ultimate destruction, before he had gathered, from among the Gentiles, another people for himself. Nor make the material temple an Anthema, till he had built a spiritual temple of lively stones. For, it was never intended, that Christ should be a king without a kingdom.

4th benefit, a more abundant and joyful spirit.

XIV. The *fourth* benefit is a more abundant and delightful measure of the Spirit, frequently foretold by the prophets, to be sent together with, and poured out on the church by Christ. To this purpose, if I mistake not, is *Zeck. 9. 12, even to day מִיָּד מְשִׁיחַ* * *another declarer do I render unto thee.* That day is meant, on which the king of Zion had, by the blood of the covenant, set at liberty, those who were bound in Zion, and was delivered from death. At that time, מְשִׁיחַ *a declarer, discoverer, or shewer forth*, is promised, the participle being used as a noun: and he is indeed *another discoverer.* The first is the Son of God, and who is the other, but the Holy Spirit? who is also a *discoverer*, as he teaches the Elect, and brings all things to their remembrance,

* Our version renders, *will I render double unto thee.* Double, says a modern commentator, signifies any thing large, sufficient, plentiful, *Isa. 40. 2, and 61. 7,* particularly the Spirit and his grace. See Gill. in Loc. our author here follows *Cæcilius.*

John 14. 26, *the next to Christ, or another comforter,* v. 16. Him God promises *to give*, that is, in place of the Son, after he was gone to the Father, *John* 16. 7. 'To this likewise I apply, what the *Messiah* says, *Isa.* 48. 16, אֲדַנִּי יְהוָה שְׁלַחֲנִי וְרוּחַ, which is very properly translated, *the Lord God hath sent me and his Spirit.* Add the like promises *Isa.* 44. 2, 3 and *Isa.* 35. 7, and *Joel.* 2. 28. The fulfillment of which is in Christ, who *baptizeth* his people *with the Holy Ghost and with fire*, *Mat.* 3. 11, compare *John* 7. 38, 39, of which passages we have spoken elsewhere.

XV. The effects of this spirit are : 1st. A more clear and distinct knowledge of the mysteries of faith, *Isa.* 11. 9 and *Isa.* 54. 13. *Jer.* 31, 34. 1 *John* 2. 27. 2dly. A more generous, a more sublime, and cheerful degree of holiness, *Isa.* 33. 24 and *Isa.* 35. 9. and *Isa.* 60: 21, 22. *Zech.* 10. 5 and *Zech.* 12. 8. 3dly. A more delightful consolation, *Isa.* 40. 1, 2, and *Isa.* 60. 1, 2 and *Isa.* 55. 11, and *Isa.* 66. 12, 13, 14. *John* 14. 16. *Acts* 9. 31, *Eph.* 1. 13. 2 *Cor.* 1. 22. 4thly. A filial boldness, which is now the greater, as adoption itself, and its effects are more conspicuous, *Gal.* 4. 6. 5thly. The extraordinary and altogether miraculous gifts, which were plentifully bestowed at the beginning of the gospel, not only on the apostles, but also often on other ministers, nay, on common believers, and even Virgins, *Mark.* 16. 16—18, *Acts* 10. 45, 46 and *Acts* 19. 6 and *Acts* 21. 8, 1 *Cor.* 12. 7---11. But in what manner the New Testament is to be compared with the Old, we have frequently shewn already.

XVI. The FIFTH benefit is *Christian liberty*, which *Paul*, the most diligent interpreter of, and warmest advocate for, usually so considers, that he makes it generally to consist in a freedom from that bondage, which the Jews were under; and he rarely treats of it, unless when he compares Christians with Jews, and sets the Old dispensation in opposition to the

Effects thereof.

5th benefit, Christian liberty

New. Yet divines have prudently observed from Paul himself, that Christian liberty may be considered, either as *common* to believers in every age; or as a special immunity of the children of God, who live under the New Testament dispensation.

Considered, as common to all believers.

XVII. This common liberty consists in a manumission or freedom, 1st, From the tyranny of the *devil*, whose destruction was promised, as early as in paradise, *Col. 1. 13.* 2dly. From *the reigning and condemning power* of sin, *Rom. 6. 14, Rom. 8. 1.* 3dly. From the rigour of *the law*, so far as it is contradistinguished from grace, *Rom. 6. 14.* For, thus far it is to the sinner *the law of sin and death*, opposite to *the law of the Spirit and of life in Christ Jesus*, *Rom. 8. 2.* Moreover this rigour consists, (1) In the severe demand it makes of obedience, without a promise of sanctifying grace. (2) In requiring a most perfect holiness, to be performed by man himself, as the condition of eternal life. (3) In threatening, the curse, for the least deviation. For, so far the law belongs to the covenant of works, which in regard to all believers, is abrogated, by the introduction of the covenant of grace. 4thly. In a freedom from an accursed *death*, both of *body* and *soul*. For, tho' the *body* of believers is *dead because of sin*. *Rom. 8. 10*, yet death has lost its sting, *1 Cor. 15. 55*, and is become the period of sin and misery, and the passage to eternal life. *John 5. 24.* And thus far believers are freed from that death, with which God threatened sinfull man, as a punishment properly so called, and the effect of his dreadful displeasure, *John 8. 51, 52.* Nor is the *formal* nature of punishment only removed from the death of believers; but whatever belongs to the remains of death, will at last be destroyed by a glorious resurrection, *1 Cor. 15. 54.* As therefore liberty with respect to sin, as to its right, is adjudged to believers in justification, and as to its power, performed gradually and by some certain steps; the same also is the case with respect

pect to corporal death ; the curse and penalty of which so to speak, are removed, as soon as the person is ingrafted into Christ by faith, who is the fountain of life, but at the last day, all its power will be swallowed up in victory. 5thly: From *human empire*, or constraint, with respect to divine worship, and the actions of religion, as such : For, God alone has dominion over the conscience, *James* 4. 12. Nor is it lawful for the sons of God, who know themselves to be bought with a price, to become the servants of men, *1 Cor.* 7. 23. *Mat.* 15. 9. *Col.* 2, 18, 22, 23. Tho' formerly the Scribes and Pharisees sat in Moses's chair; yet God never gave them a power, to load the conscience with new institutions, beyond and besides the law of God, to which all were equally bound. *Deut.* 4. 2, and *Deut.* 12. 34. All the authority of the doctors of the law tended to keep the people to the observance of the law of *Moses* ; Christ justly rebuked them, when they went beyond that. Whatever man has devised from his own invention, in matters of religion, has ever been displeasing to God. 6thly. From the obligation to things *indifferent*, which are neither good nor bad in themselves, and which God has neither commanded, nor forbidden. When the knowledge and sense of this liberty is wanting, the conscience, in that case, is disquieted. and superstition has neither measure nor end, *Rom.* 14. 5, 14, 23. The *possession* however, is to be distinguished from the *use* ; the *right* from the *exercise* of it, the former ought ever to remain inviolable to the conscience, the latter to be circumscribed by the rules of prudence and charity, to avoid giving offence to weak brethren, *1 Cor.* 6. 12, and *2 Cor.* 10. 13. *Rom.* 14. 19.

XVIII. The liberty, we have thus described, ab- Which
solutely belongs to the benefits of the covenant of yet under
grace : and should not be reckoned among those, the Old
which are peculiar to the New Testament. Unless so Testa-
far, as it is more clearly explained, more frequently what
insisted more re-
strained.

insisted upon, more effectually and abundantly applied by the Spirit of Christ, and insinuated into the conscience for the greater consolation and joy, and finally demonstrated by more glorious effects. And, as I imagine, none will question, that the rigour of the old œconomy greatly obscured the sense and joy of that liberty, which believers in other respects enjoyed. At least none will deny, that the liberty, as to things, in their own nature indifferent, was greatly diminished by the institutions of Moses.

Or as peculiar to the New Testament.

XIX. That liberty, therefore, which is peculiar to the New Testament is, 1st. A discharge from *the bondage of the elements of the world*, or of the ancient ceremonies, from whose religious obligation, as of things necessary, the consciences of men were first set free, *Acts* 15. 10, though their arbitrary use continued for some time, and might with prudence be advised, *Acts* 21. 24. Afterwards their use was entirely forbid, so that now we are to abstain from them altogether, *Gal.* 3. 25. *Gal.* 4. 5, 26, and *Gal.* 5. 1. For, from being in force, they first lose their vigour, of necessity become arbitrary: afterwards, from being dead they become hurtful and deadly; and from being arbitrary become unlawful, never to be revived, after the full promulgation of the gospel, and the destruction of the temple of *Jerusalem*, which was the seat of the ceremonies. 2dly. Liberty with respect to many *things indifferent in their own nature*, the use of, or abstinence from which was formerly enjoined the *Israelites*, *Tit.* 1. 15. *Col.* 2. 20, 21. 1 *Cor.* 10. 25. 3dly. Immunity from the *forensic or judicial laws of the Israelites*; not as they were of universal, but as of particular right or obligation, made for the *Jews* as such, distinguishing them from other nations, adapted to the genius of the people and country, and subservient, for the greatest part, to the Levitical priesthood, with which almost the whole polity was interwoven. 4thly. There is a clearer and more perfect promulgation, knowledge

knowledge and practice of Christian liberty, in all its parts and degrees.

XX. SIXTHLY. We may reckon among the benefits of the New Testament the restoration of the *Israelites*, who were formerly rejected, and the bringing them back to the communion of God in Christ. *Paul* has unfolded this mystery to the Gentiles, *Rom. 11. 25—27. For, I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is my Covenant unto them, when I shall take away their sins.*

6th benefit, the restoration of the *Israelites*.

XXI. On this place observe, 1st. That the apostle here explains some *mystery*; that is, a secret thing, not known but by revelation, and taken notice of by few, and happening beyond the expectation and judgement of reason; in fine, the whole method and manner of executing which, lies in a great measure concealed: see *1 Cor. 2. 7*, and *1 Cor. 15. 51*, and *Eph. 3. 3*. 2dly. That it is the interest of the Gentiles to be acquainted with this mystery, to prevent their entertaining higher thoughts concerning themselves, and lower concerning the *Israelites*: we are therefore to take care, to enquire diligently, and with attention, into what the prophets have foretold concerning this matter. 3dly. The apostle here speaks of the people of *Israel*, not figuratively but properly so called; who were at this time blind, obdurate, stupid, and hardened, of which *v. 7. Isaiah* foretold this judgment of God against *Israel* at large, *Chap. 6. 9. 10*, compared with *Acts 28. 26, Isa. 29. 10, 11*. To this also seems applicable, *that whirlwind of the Lord, that fury, and continuing whirlwind, which shall abide on the head of the wicked*, of which, *Jer. 30. 23*. In short, this is that forelorn condition of the blinded nation of *Jews*, which taking

That is, a mystery.

To be made known to the Gentiles.

Blindness is happened to *Israel*.

its rise in the apostles time, continues to this our day. 4thly. That this blindness is *in part* happened to *Israel*. The whole nation, from its first origin even to the end of the world, is considered as one whole; a certain part of which are those, who either have, or now do, or hereafter shall live in the days of the wrath and indignation of God: *blindness has seized that part only*. 5thly. That blindness is to

Only in
part.

To last till
the fulness
of the
Gentiles
be come
in.

continue upon them no longer, *than till the fullness of the Gentiles be come in*; that is, till the gospel is preached among all nations of the world whatever. Which, indeed, began to be done by the apostles and their fellow-labourers; but could not be done perfectly, both on account of the extent of the world, and the shortness of human life, and likewise because many nations (as all the American) were at that time unknown. This therefore still remains to be done successively; God in his admirable providence paving the way for his word. The offer of grace was first made to the *Israelites*. When they refused it, it was sent to the Gentiles; but when the fullness of them shall be brought in, it will be again given to the *Israelites*; *that the last may be first, and the first last*, *Luke 13, 30, see Luke 21, 24*. 6thly. That when the fulness of the Gentiles is brought in, *all Israel shall be saved*: that is, as our Dutch commentators well observe, not a few, but a very great number, and in a manner the whole Jewish nation, in a full body. *Peter Martyr* has judiciously explained the fullness of the Gentiles, and the whole body of *Israel*, in the following words. *But we are to understand a limited fulness, and a fixed or determined collection: which is therefore called fullness, because there will be an exact and a very great number of believers, so that the church shall be publicly owned, and had in great esteem among the Gentiles, just as all Israel is to be taken for a great number of Jews, among whom Christ should be publicly acknowledged: not that some, as well of the Gentiles as Jews, shall not be left*.

Which
being
come in,
all Israel
shall be
saved.

XXII. From what we have said before, it appears, Not the
that they depart from the apostle's meaning, who, ^{mystical}
by *all Israel*, understand the *mystical Israel*, or the ^{Israel on-}
people of God, consisting both of Jews and Gentiles, ^{ly, but al-}
without admitting the conversion of the whole Jewish ^{so the na-}
nation to Christ, in the sense we have mentioned. ^{tural.}
Notwithstanding this may be confirmed by the fol-
lowing arguments. 1st. The apostle speaks of that
Israel, to whom he ascribes his own pedigree, *v. 1*;
whom he calls his flesh, that is, his kindred, *v. 14*,
and the natural branches, *v. 21*; whom he constantly
distinguishes from the Gentiles; to whom, he testi-
fies, blindness is happened. All this is applicable to
Israel properly so called. 2dly. He lays before us a
mystery: but it was no mystery, that a very few Jews
were converted to Christ together with the Gentiles;
for we have daily instances of that. 3dly. He re-
minds the Gentiles, not to exult over, or despise the
Jews, from this argument, that, as they themselves
were now taken in among the people of God, so, in
like manner, the Jews were in due time to be taken in
again. But if the apostle meant, that the body of
the Jewish nation was to continue in their hardness;
and but a few of them to be saved, who, joined to the
Gentiles, should form a mystical *Israel*, the whole of
that discourse would be more adapted to the com-
mendation of the Gentiles, than of the *Israelites*; and
encourage rather than repress the pride of the Gentiles.
4thly. As the fall and diminishing of *Israel*, verse
12, and their casting away, verse 15, are to be under-
stood; so likewise the receiving and saving them;
for here the rules of a just opposition must be ob-
served. But the fall, diminishing and casting away
of *Israel* are to be understood of the generality of the
Jewish nation: therefore the receiving and saving of
Israel in like manner.

XXIII. From which it is evident, that GROTIUS Not ful-
trifies, when he is positive, that this prophecy was filled a-
fulfilled, at that time, when the idols and military en- about the
signs time of

the de-
struction
of Jeru-
salem.

signs of the Romans were openly seen in the temple ; because, that then many, who had embraced Christianity, together with those, who had been Christians before, were exempted from the following calamities. To which was added, the conversion of many Jews, upon the destruction of the city and temple, since now the truth of Christ's predictions appeared in a much clearer light, and the galling yoke of personal bondage had broke the obstinacy of many, as *Vespasian* and *Titus* put no bar in the way ; for proving this he quotes a passage from *Justin, adversus Trypho-nem*. But such absurd imaginations are contrary to the light of all history. For, during the siege, the whole of the Jewish nation, which was all over plunged in their guilt and perfidy, were made to suffer the just punishment of their sins. Which is very far from that salvation, which *Paul* here assures us of. If any joined the Christians at that time, their number was so inconsiderable, compared with the rest, as that it is ridiculous to give them the name of *ALL Israel*. *Justin* says nothing, but that *SOME of them being daily instructed in the name of Christ, had quitted the way of error* : which differs very much from *all Israel*. We may add, that by that fancy of *Grotius*, the times of casting away and receiving are entirely confounded. For, never was the breaking off; and cutting away the natural branches more palpably seen, according to the *Baptist's* prophecy, *Mat. 3. 10*, than at the time, that *Grotius* imagines they were grafted in.

If. 59. 20. XXIV. In fine, the prophetic testimony, alledged by the apostle from *Isa. 59. 20*, confirms our explanation : where the Hebrew words properly denote ; *the Redeemer shall come יְשׁוּעָה to Zion* ; or according to the Septuagint, *ἐκείνους σωθήναι, on account of Zion, and unto them that turn from defection in Jacob*. *Paul*, generally following the Septuagint, has rendered the words somewhat differently, but to the same purpose and meaning.

XXV. Observe, 1st. That the apostle here very justly explains *Zion* and *Jacob* of the Jews; for, these are the natural sons of *Jacob*, natives, citizens of *Zion*; the others are only naturalized, that name therefore primarily and of itself agrees to them. And then also he speaks of those, with whom the covenant was made; as it is said in the text, *v. 21. this is my covenant with them*: but that testament and covenant belong to *Israel*; whose are the covenants and promises, *Rom. 9. 4*: see *Lev. 26. 44, 45*. Moreover, *Zion* and *Jacob* denote, not some few of *Israel*, but the whole body of that nation, as *Gen. 49. 7*. For, in *Zion* all the tribes had a right, *Psf. 122. 4*.

XXVI. 2dly. The *לוא* *Goel* is promised to *Zion*, that is, the Kinsman-Redeemer, who can justly say, these are mine, and that in right of consanguinity, for I am the nearest kinsman. True it is, Christ may be called the *Goel* and near kinsman of all nations, on account of his being of the same human nature with them, which he assumed: yet he is chiefly and first of all the *Goel* of *Israel*, because of them are the fathers, of whom as concerning the flesh Christ came *Rom. 9. 5*. And therefore, perhaps, the apostle said, the redeemer shall come out of *Zion*: for as the relation, which is expressed by the term, *Goel*, could not be set forth by the Greek, *ἐκούμενος* he was willing, by this means, to make up the imperfection of the Greek language, by intimating, that the redeemer was in such a manner to come to *Zion*, as at the same time, with respect to his human nature, to come out of *Zion*. The advent of the deliverer supposes also such a time, in which other Lords, besides *Jehovah*, were to rule over *Zion*, *Isa. 26. 13*, from whose illegal dominion he was, with a stretched out arm, to set free and deliver his people.

XXVII. 3dly. The work of this redeemer will be to turn away iniquity from *Jacob*. In the Hebrew it runs, *he shall come to those that return from defection*. The meaning is the same: he will impart his grace to turn away iniquity from *Jacob*.
and

and salvation to those, who, by a true faith and repentance, shall return unto God, And as they cannot give this repentance to themselves, the redeemer will bestow it upon them, see *Acts* 5. 31. Not only the *Greeks* have thus rendered the words of the prophet, but also the *Chaldee*, and to turn the rebellious of the house of *Jacob* to the law. And to this purpose is what follows in *Isaiah*. chap. 59. 21, concerning giving the Spirit of God in Israel, and the putting his word in their mouth. The sum of the whole is, that, by the efficacy of the redeemer, the *Jews* are in due time to be converted from their rebellion and transgressions.

Which
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XXVIII. 4thly. As this is not yet accomplished, as to the whole body of the *Israelites*, and yet the scripture must be fulfilled, the apostle has justly inferred, that in the last times, it will be perfectly fulfilled. For, seeing the foundation thereof is God's covenant with *Israel*, and this a firm covenant, stable, immutable, and suspended on no ambiguous condition (for what condition could that covenant admit, which allots both remission of sins and repentance to Israel ?) it is not possible, but that every thing shall happen exactly, according to the promise and prediction. *And this is my covenant with them, saith God.* But concerning this covenant he speaks as follows, *Isa.* 54. 10, *For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah, that hath mercy on thee.* And again *Jer.* 33. 25, 26, *Thus saith Jehovah, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: then I will cast away the seed of Jacob, and David my servant.* Add *Pf.* 105. 8, 9, and *Deut.* 4. 31. All this being addressed to the whole body of the nation, it must of necessity be fulfilled at the appointed time.

Nor pos-
sible to be
made

XXIX. 5thly. But because some perhaps might think, that those horrid crimes, of which the *Israelites* had been guilty, might hinder that blessing of God from coming

coming to them : the apostle adds a testimony, where-
 by God promises to take away their sins ; which can-
 not but be accompanied with repentance and faith
 in the *Messiah*, and the communication of his grace.
 True, indeed, it is, we have not those words in *Isa.* 54.
 But yet they are in *Isa.* 27. 9, where the Greek ver-
 sion has the very words, *ὅταν ἀφαιρῶμαι τὰς ἁμαρτίας αὐτῶν.*
 It is not unusual with the apostle to collect several tel-
 imonies into one, and to explain the words of one pas-
 sage by those of another. And indeed this observation
 was of great importance : for, if any thing should seem
 to stand in the way of the restoration of the *Jews*, it was
 their extreme impiety. Wherefore there are frequent
 promises concerning the expiation of the crimes, they
 had committed, as *Deut.* 32. 43. *Jer.* 33. 8, and *Jer.*
 50. 20.

XXX. Some perhaps may say, are there not
 clearer expressions in proof of this matter in the
 prophets ? Why then does the apostle pitch upon
 these, the force and cogency of which does not
 at first sight appear ? I answer, there are such, which
 we shall presently produce : but here the supreme and
 admirable wisdom of the Holy Spirit shines forth,
 partly, because by selecting these, he would bring us
 to consider entire prophecies, which as it were, he
 points out to us, and of such a nature, as to give full
 conviction of this matter. Partly, that by arguing
 from prophecies less evident, he might constrain us to
 give credit to such as are more clear and express.
 For, who will take upon him to wrest to a disre-
 nent meaning such evident testimonies, as by the
 very sound of their words lead to this sense, when
 he observes, that *Paul* draws his reasons from such
 as seemed much more remote from the purpose ?

XXXI. Should any one desire clearer testimonies,
 we offer the following to his consideration : from
 MOSES, *Lev.* 26. 41—45. *Deut.* 4. 30, 31, *Deut.*
 30. 1—6 and *Deut.* 32. 43. From the PSALMS,
Psf. 102. 14—18, and *Psf.* 85. 9, 10. From ISAIAH,
 26 Vol. III. Z AN,

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Why the
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AH, *Isa.* 11. 11, 12. *Isa.* 19. 24, 25. *Isa.* 49. 14
 &c. *Isa.* 62 throughout. From JEREMIAH, *Jer.*
 3. 18, &c. *Jer.* 31. 1, and from v. 31 to the end.
Jer. 32. 37, &c, *Jer.* 33. 24—26, From EZEKIEL,
Ezek. 36. 24 to the end. *Ezek.* 37, throughout,
 especially from v. 15. *Ezek.* 39. 25 to the end.
 Add HOSEA 3. 5. All these promises are more sub-
 lime, than that the time can be assigned, in which they
 can be supposed to have been as yet fulfilled. From
 the NEW TESTAMENT, add *Mat.* 23. 29. *Luke* 21.
 24. *2 Cor.* 3. 16. The reader may please to see
 what we have said on this head in a particular book
 concerning the ten tribes of *Israel*, from *chap.* 9, to
 the end; where he will find most of those prophe-
 cies carefully, and at greater length explained.

The thing
 itself to be
 maintain-
 ed but the
 rest to be
 left to
 God.

XXXII. As from all this it is evident, we are to
 expect the general conversion of the *Israelites* in time
 to come, not indeed of every individual, but of the
 whole body of the nation, and of the twelve tribes.
 We choose not to multiply minute questions, either
 out of curiosity, or incredulity, concerning the time
 place, manner, means, and the like circumstances of
 this mystery, which God has reserved in his own pow-
 er. Let us maintain the thing itself, and leave the
 manner of it to God. We shall then best of all un-
 derstand those obscure prophecies which describe it,
 when we shall be able to compare the event with
 them. - Our Calvin, as his manner is, speaks with
 prudence and gravity. *When ever the longer delay is apt
 to throw us into despair, let us recollect the name mystery,
 by which Paul clearly puts us in mind, that this conver-
 sion is not to be in the ordinary or usual manner: And
 therefore they all amiss, who attempt to measure it by their
 own private sentiments. For, what more perverse, than
 to account incredible, what falls not in with our opinion?
 Being therefore called a mystery, because incomprehensible,
 until the time of its revelation. Moreover, it is reveal-
 ed to us, as it was to the Romans, that our faith, acqui-
 escing in the word, may support our expectation, until the
 effect*

effect itself be made manifest. We shall conclude these things with the wish and words of *Maimonides* at the end of his *More Nevochim*. *But may the great and good God himself purify all Israel, according to his promise : then the eyes of the blind will be opened. The people sitting in darkness have seen a great light : to those who sat in the shadow of death, the light is arisen.*

XXXIII. LASTLY. To this restoration of *Israel* ^{7th bene-} shall be joined the riches of the whole church, and as ^{fit the} it were, life from the dead, *Rom. 11. 12.* Now if ^{riches of} the fall of them be the riches of the world, and the di- ^{the church} minishing of them the riches of the Gentiles ; how much ^{and life} more their fulness ? and *v. 15,* *For if the casting away* ^{from the} *of them be the reconciling of the world ; what shall the* ^{dead.} *receiving of them be, but life from the dead ?* The apostle intimates, that much greater and more extensive benefits shall redound to the Christian church from the fulness and restoration of the *Jews*, than did to the Gentiles, from their fall and diminution : greater, I say, *intensively*, or with respect to degrees, and larger with respect to *extent*.

XXXIV. As to *intenseness* or degrees, it is supposed, that, about the time of the conversion of the *Jews*, the Gentile world will be like a *dead person*, in ^{Riches} a manner almost as Christ describes the church of ^{both in} *Sardis*, *Rev. 3. 1, 2* : namely, both that light of ^{respect of} saving knowledge, and that fervent piety, and that lively and vigorous simplicity of antient Christianity, will, in a course of years, be very much impaired. Many nations, who had formerly embraced the gospel with much zeal, afterwards almost to be extinguished by the venom of Mahometanism, Popery, Libertinism and Atheism, would verify this prophecy : but upon the restoration of the *Jews*, these will suddenly arise, as out of the grave : a new light will shine upon them, a new zeal be kindled up ; the life of Christ be again manifested in his mystical body, more lively, perhaps, and vigorous than ever. Then, doubtless, many scripture-prophecies

will, after their accomplishment, be better understood, and such as now appear dark riddles, shall then be found to contain a most distinct description of facts many candles joined together give a greater light : a new fire laid near another, gives a greater heat. And such will the accession of the *Jews* be to the church of the Gentiles.

And of
the num-
bers that
enjoy
them.

XXXV. And not only so, but also many nations, among whom the name of Christ had long before been forgotten, shall be seen to flock again to the standard of salvation then erected. For, there is a certain fulness of the Gentiles, to be gathered together by the successive preaching of the gospel, which goes before the restoration of *Israel*, of which *v.* 25 ; and another richness of the Gentiles, that comes after the recovery of *Israel*. For, while the gospel, for many ages, was published now to this, then to that nation, others, 'gradually departed from Christ : but when the fulness of the *Jews* is come, it is altogether probable, that these nations will in great numbers, return to Christ. An almost innumerable multitude of *Jews* reside in *Asia*, and *Africa*, among the *Persians*, *Turks*, *Indians*, *Chinese*, *Japonese*, and *Tartars*. When therefore, by the almighty hand of God, these shall be brought to the communion of the *Messiah*, their love to him will be the more ardent, as their hatred against him had been formerly more bitter. And is it not more than probable, that the nations, among whom they live, being excited by their example and admonitions, shall come into the fellowship of the same faith ? Certainly the words of the apostle lead us to this.

James
doctrine
concern-
ing this.

XXXVI. Agreeably to which *James* has said, *Acts* 15. 15—17, *And to this agree the words of the prophets ; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up : that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called*

called, *scilicet the Lord, who doth all these things.* The reparation of the fallen tabernacle of *David* signifies the restoration of true and spiritual worship, among the *Israelites*. And when that shall come to pass, the rest of mankind, who never gave up their names to Christ, and the nations, upon whom his name was formerly called, but who, by their thoughtlessness, lost the benefit of the gospel, will then with emulation seek the Lord.

XXXVII. And what is more evident than that *Isaiah's* prophecy in *Isaiah*? The prophet *chap.* 59. 20. 21, *prophecy concerning the something* having foretold the restoration of *Israel*, according to the apostles commentary, immediately *chap.* 60. 1, exclaims, *arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee: v. 3, and the Gentiles shall come to thy light, and kings to the brightness of thy rising, &c.* Moreover, the riches of the church at that time are described *v. 17, for brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones iron;* the most magnificent words to the same purpose, follow these. From the consideration of which Peter Martyr has said; *that, indeed, according to almost all the prophets, especially Isaiah, the happiness of the church will be great: which it has not yet attained to, but it is probable that it will then* (on the conversion of the *Jews*) *attain to it.* We have not indeed, the least doubt, that there are many prophecies both in the Old and New Testament to this purpose, the full meaning of which we ardently pray the supreme being may teach his people by the event, the only undoubted interpreter of prophecies. 'Tis, however our duty to be modest on the head, and not rashly intrude into the secrets of providence, nor boldly abuse, what we are neither allowed to know, nor suffered to search into.

C H A P. XVI.

Of Baptism.

Baptism
and the
Lord's
supper the
only sacra-
ments of
the New
Testa-
ment.

I. **T**HE ordinary SACRAMENTS of the New Testament are only two; BAPTISM and the LORD'S SUPPER. These are signalized by the express institution of our king. These were made use of by our Lord himself, to set us an example, and by this use they were consecrated to the elect. These are recommended to the *Corinthians*, as excellent privileges of the New Testament church, and two like them, but of an extraordinary nature, were granted to Israel in the wilderness, 1 *Cor.* 10. 1—4. These are held forth by the apostle, 1 *Cor.* 12. 13, as sacred seals of the union and communion of believers, both with Christ, and with one another; and if there were any more of the kind, the apostle, according to his usual accuracy and diligence, would not have passed them over in silence. These in short, are sufficient to signify and seal the fulness of grace we have in Christ. For, as two things are requisite to complete our happiness: first, our being absolved from our sins, and washed from our pollution; that we may be regenerated by the communication of the spirit of Christ to a new life of grace: and then nourished in that life of grace, that is, sustained, strengthened and increased therein, until we be promoted to the life of glory: both these are sufficiently confirmed to us by these two sacraments. Our first engrafting into Christ, and our regeneration by his spirit, are set forth by baptism; and the nourishment of our spiritual life by the holy supper.

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thing like
these,
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II. Concerning both these Sacraments of the New Testament, we are to observe, that something corresponding to them, but only of ecclesiastical use, not of divine institution, was practised by the ancient

Israelites.

Israelites. And herein the Lord Jesus discovers his exceeding great wisdom and goodness, that he would not discompose the weak minds of his people, by too much innovation, but retained the antient rites, established them by his own authority, and rendered them more illustrious, by their signifying the most noble and mystical things, which depended wholly on his own institution. ecclesiastic institution, obtained among the Israelites.

III. And with respect to BAPTISM, of which we are first to speak; it appears, that there was a two-fold baptism in use among the *Jews*; the one of which they called טבילת נדה, *the baptism of uncleanness*, or of *Lustration*, whereby legal uncleanness was washed away; the other, טבילת גררת, *the baptism of Profelytism* or *initiation*, whereby those of the Gentiles, who were converted to Judaism, were initiated into the church of *Israel*. Omitting the former, which is not so material to the present subject, we shall mention a few things concerning the latter. A two-fold baptism.

IV. When a Gentile was received into the Israelitish covenant, and, as the *Jews* speak became a Profelyte of righteousness, three ceremonies of initiation were used, without which even the *Israelites* themselves, according to their received notion, could not enter into that covenant; to wit, מילה וקרבן טבילה, CIRCUMCISION, BAPTISM, and SACRIFICE: And the Jewish masters have fixed it as a law, that this baptism is so necessary, that without it, as much as without circumcision, there can be no profelytism; but this along with sacrifice is all the initiation, that is necessary in the case of a female Profelyte. That of the initiation of Profelytes

V. The manner of baptism among the *Israelites* was this. 1st. They examined the profelyte, who was to be initiated, with respect to the sincerity of his conversion to Judaism: whether he desired to make a profession thereof, from the hopes of riches or honours in a flourishing republic; or from fear; or from an affection for an Israelite's; or any other such like motive that was not good. And after he declared, that his motive was the alone regard he had The manner of it.

for God, and an unwilling obedience to the divine law, they instructed him in the several articles thereof; as concerning the unity of God, the abominable nature of idolatry, the reward of obedience, and concerning the future world, and other heads of their divinity. Which after he solemnly professed to receive, without the least exception, he was duly circumcised. 2dly. After the wound of circumcision was perfectly healed, he was led to baptism; which was not performed, but in the presence of *Triumvirs*, or three men, who were the disciples of the wise *בשרים לית*, *who could exercise judgements*, that is, *Israelites* of the purest blood. It was their business not only to take care, that every thing was duly performed, and to testify concerning this due performance, according to the practice of their ancestors; but further to instruct the person to be baptized, and already placed in the water, concerning some more, and some less, important precepts of the law. Such *Triumvirs* are generally in Scripture called *Elohim*. Christ in like manner declares, that, in the baptism of the New Testament, the *Elohim* are present, *Mat.* 28. 19, who are called the three witnesses in heaven, *1 John* 5. 7. 3dly. It was unlawful to administer Baptism but in *מים טהורים* a natural current, or collection of waters; as a river, lake, fountain: because, according to them, none could be duly baptized in water fetched from any place, and received in artificial receptacles. 4thly. The entire body was to be plunged at once: for if but the tip of a finger was undipt, such a person was accounted to remain still in his uncleanness. Yet it was not necessary, that the person to be baptized should put off all his clothes, provided they were such, as the water could easily penetrate. 5thly. But we are especially to observe, that even little children were baptized, generally at the same time with their parents. For thus it is said in *Talmud. Babylon. Tit. Erub. fol. 11, c. 1.*

They

They baptize the little young profelyte, in consequence of the mind of the Sanhedrim.

VI. The effect of this initiation was, 1st. That the person so baptized, *being taken out from among the body of the Gentiles*, was accounted *בן ברית* a son of the Covenant, who was permitted to come, and have a safe retreat, under the wings of the Divine Majesty. 2dly. He was look'd upon as one that was new born. Hence that common saying in the *Talmud*; *when ever one becomes a profelyte, he is accounted an infant newly born*. For, they suppose, that some new soul, instead of his Gentile soul, is sent down, from some palace in heaven, into the body of the profelyte, after he is once come under the wings of the Divine Majesty, and honoured with his kifs. Assertions, which either have no meaning, or enigmatically signify regeneration by the Spirit of God. 3dly. The consequence of this regeneration was a new kindred; so that he was not to look upon his former relatives (as brothers, sisters, parents, children) as belonging to him; nay, after this regeneration, he was to have no more any heathen kindred, or stand related to those born in the time of Gentilism; just as, by the imperial law, all servile relation ceased upon manumission. Hence *Tacitus* says, *Hist. Lib. 5, nec do they entertain any notion more than that of making no account of their parents, children, brethren*. With which may be compared *Luke 14. 26*.

VII. They make the first practice of this baptism to be very ancient. Some ascribe it to the patriarch Jacob, when he received into his family and domestic church the Shechemite young women and other Gentiles, who resided with him: because it is said, *Gen. 35. 2, then Jacob said unto his household, and to all that were with him, put away the strange Gods that are among you, וְהִטְהָרוּ, and be clean, and change your garments*. Where *Aben Ezra* explains the words, *be clean*, by the *washing of the body*. Others derive the first testimony, or practice, of this baptism, from what

Its original.

is said to *Moses*, *Exod. 19. 10.* Go unto the people and sanctify them to day and to morrow, and let them wash their clothes. And again, *v. 14,* and be sanctified the people, and they washed their clothes. Thus they would have the washing of the persons to be included in, or set forth by, the washing of their clothes. But these things are uncertain. They would have spoken more to the purpose, had they observed with *Paul*, that the *Israelites were baptised unto Moses in the cloud and in the sea*, *1 Cor. 10. 1, 2*, of which we have formerly spoken at large. It is more probable, what they say elsewhere, that, in the time of *David* and *Solomon*, when the republic of *Israel* was in its most flourishing state, a great number of profelytes was initiated by baptism. Whoever would know more of this baptism, and learn the testimonies of the *Jews* themselves, may consult *Selden, de jure Nat. & Gent. Lib. 2. c. 2* and *4*; as also, *de Successioni us ad leges Hebræor. c. 26.* And again, *de Synedr. Lib. 1. c. 3*; and *Lightfoot* on *Mat. 3. 6.* Also *Altingh dissertat. de Profelytis, Thes. 27. seq.*

Baptism
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VIII. But whatever be the case as to the antiquity of that rite, no divine institution can be assigned for it prior to *John*, the harbinger of Christ, who was sent by God to baptize. For, this was expressly given him in charge, *the word of the Lord came unto John*, *Luke 3. 2, John 1. 33.* From this, however, it appears, whence it came, that the Scribes and Pharisees are never said to have found fault with *John* for his baptism, but that they only asked him, by what, and whose authority, he baptized? *John 1. 25*: hence also it was, that such numbers of people flocked to his baptism: for, he was celebrated both for his piety and doctrine; nor did he use a new rite; he taught, that the kingdom of heaven, which was ardently longed for and expected by all at that time, was at hand; exhorted every one, that came to him, to suffer himself to be initiated therein, as it was now at the door, by taking upon him his baptism,

tism, and by a profession of repentance. From that time baptism was of divine institution among the Jews.

IX. But it was not yet a sacrament of the New Testament: for, as the whole of *John's* ministry was, as it were, something intermediate between both Testaments, and tended to prepare the way for the Lord, the author and herald of the New Testament: so, in like manner, his baptism initiated the penitent and believing into the kingdom of heaven; which, indeed, was near, but not yet actually come, *Mark* 1. 2—8. Hence *Tertullian*, *adversus Marcionem*, *Lib. 4. c. 33*, calls *John* the boundary set between the Old and New, at which Judaism should terminate, and from which Christianity should begin. *Nazianzenus* also, *Orat. 39*, *quæ est in Sancta lumina*, calls him the middle person between the Old and New Testaments. Yet his ministry belonged rather to the New, than to the Old Testament: as a forerunner is rightly judged to be of, and with that king, whom he preceeds. Whence the baptism of *John* is by the author of *Quest. ad Oathodoxos*, which we have in *Justin Martyr's* works, *Quest. 37*, called the *proem* or introduction to the gospel of grace. To which that baptism came nearest, which *John* administred unto the faith of the *Messiah*, now present, and manifesting himself to *Israel*, *John* 1. 29, 31.

X. I take the first baptism of the New Testament to have been that, which was administred by Christ's disciples, at the command of their master, for a confession of the presence of the *Messiah*, *John*: 3. 22. Yet at that time it was confined, for the most part to the Jews. But it was made a sacrament of the Universal church, after the New Testament was sealed by Christ's blood, and confirmed by his resurrection, to be preached all over the world by the apostles, who were very soon to be baptized with the Holy Ghost, *Mat.* 28. 19.

Not yet a sacrament of the New Testament.

But that administred by Christ's disciples, unto the faith of the *Messiah*, now present, was such.

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XI. *John's* baptism differed from that administered by Christ's disciples, not in essence, but in circumstances only. For, 1st. Both were from heaven, and grounded on God's command : which we are sure of with respect to Christ's baptism, and as to *John's* appears from *John* 1. 33, *Luke* 7. 30, *Mat.* 21. 25. 2^{dly}. In both there was a dipping in water, *Mat.* 3. 11, *Acts* 8. 36. 3^{dly}. Both administered into the faith and confession of Christ, *Acts* 19. 4, 5. 4^{thly}. Both were a sign and seal of the remission of sins, *Mat.* 3. 6, *Luke* 3. 3. *Acts* 2. 38. 5^{thly}. In the participation of both, there was an obligation to repentance on the person : see the last text. Nevertheless they differ, 1st. In that *John's* baptism was indeed from God, but not from Christ, as the incarnate mediator, acting as the king of his church. 2^{dly}. In that, as we have said, it was rather a preparation for, than a sacrament of the New Testament. *Besil* in his treatise, *quomodo baptizetur aliquis baptismate, quod est in Evangelio Domini nostri Jesu Christi*. How a person is baptized with the baptism, which is in the Gospel of our Lord *Jesus* Christ, distinguishing between *John's* and Christ's baptism, ingeniously writes, *the baptism of the former was introductory, or initiatory ; that of the latter perfective*. 3^{dly}. In that God communicated therein a more sparing measure of the Spirit ; whereas in the beginning of the Gospel, the gift of tongues and prophecy, which in scripture comes under the appellation Spirit, was conferred on very many, who were baptized with Christ's baptism.

What in
baptism to
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XII. But we are principally to treat concerning this baptism, which has Christ for its author. For the fuller understanding of which, we are distinctly to explain, I. The external Sign. II. The spiritual thing signified. In the Sign we are to distinguish between the element and the ceremony, or sacred rite employed about the element. The element here to be used, is true, plain, natural water : such as *John* baptized with, *Mat.* 3. 6, 16, *John* 3. 23 ; the apostles and others

others, as *Acts* 8. 28, and *Acts* 10. 40. According'y *Eph.* 5. 26, it is called *the washing of water*. The sacred rite consists, I. In the application of the water to the body of the person to be baptized. II. In pronouncing a certain form of words.

XIII. Concerning the former it is queried, whether baptism may be duly administered by *immersion* only, or also by *effusion* of the water out of a vessel, or by *Asperfusion* or sprinkling? To which we answer in the following positions. 1st. It is certain, that both *John* and the disciples of Christ, ordinarily used dipping: whose example was followed by the ancient church: as *Vossius*, *Disput. 1. de baptismo*, *Thes.* 6, and *Hoornbeck de baptismo Veterum*, *Sect. 4*, have shewn from many testimonies both of the Greeks and Latins. 2dly. It cannot be denied, but the native signification of the words, βάπτειν and καθίζειν is to plunge or dip: so as to be altogether something more than ἐπιπολάζειν, to float on the surface; but less than δύνειν, to go to the bottom and perish: as *Vossius* remarks *Thes.* 1. *ibid.* However, I have observed, that the term κατάδυσις, going to the bottom, is frequently used by the antients in the matter of baptism. *Athanasius*, *Quest.* 94. τὸ κατὰδυσαι τὸ παιδίον ἐν τῇ κολυμβήθεα, &c. *the going down or dipping of the child in the bath.* And *Sozomen*, *Lib.* 6. c. 26, has charged *Eunomius* with a heresy, for teaching, that *the sacrament of baptism ought to be performed by once dipping.* Similar examples are every where to be met with. *Salmasius*, in his observations on *Sulpitius Severus*, *de Vita Martini*, c. 15, has made the following observation, βάπτειν, from which βαπτίζειν, signifies immersion, not asperfusion: nor did the Ancients baptize any but by dipping, either once or thrice: except clinicks, or persons confined to a sick bed, because these were baptized in a manner they could bear; not in an entire font, as they who put their head under water, but their body was sprinkled all over. *Cypr.* 4. *Epist.* 7. Thus when Novatus in his sickness, received baptism

Tho' the ancients baptized by dipping.

And that rite seems to rest on weighty reasons.

baptism, he was but sprinkled all over, Enseb. 6. Hist. c. 43. Nor are we to conceal, 3dly. That there is a greater copiousness of signification, and a fuller similitude between the sign and the thing signified in immersion: as we shall shew, when we come to that point. 4thly. Nay, that immersion may be performed in cold countries, without any great danger of health and life, appears from the example of the *Russians*, who plunge the children that are to be baptized three times all over: not believing, that baptism can be duely performed any other way; and never use lukewarm water, but for persons infirm. As the Muscovite writers relate at large, in *Georgius Fenlavius Annotationes ad Enchiridion Christophori Angeli de Statu hodiernorum Græcorum*, p. 470, Seq: 5thly. But that if cold water should be thought more inconvenient or dangerous, it may be warmed: which the said *Christophorus Angelus* testifies c. 24., is done among the Greeks. *The Greeks*, says he, *keep in their churches a kind of large vessels called Baptisteries, that is, vessels so large, as are sufficient to admit the infant to be plunged all over therein.* When therefore any child is to be dipt in this font, *the relations of the infant first of all warm the water with some odoriferous herbs.* And if the water was in like manner, warmed in our climate, there would seem to be no such great hazard in the dipping of persons to be baptized.

Yet baptism duely performed by aspersion or pouring.

XIV. 6thly. But then we are not to imagine, that immersion is so necessary to baptism, as that it cannot be duely performed by pouring water all over, or by aspersion; for, both the method of pouring, and that of aspersion are not without arguments for them. 1st. Tho' we find the apostles dipped, it does not follow they always observed this method. It is more probable, the three thousand, who were baptized in one day, *Acts 2. 41*, had the water poured or sprinkled on them, rather than that they were dipt. For, it is not likely, that men, who were so much employed in preaching, as the apostles were,

were, could have leisure for so tedious an immersion of so many thousands. Nor is it probable, that *Cornelius*, *Lydia* and the Jailor, who were baptized in private houses, with their families, had baptisteries at hand, in which they could be plunged all over. Instances of pouring the water over persons are brought from antiquity by *Vossius Disput. 1. de Baptis. Tb. 9.* Which *Josuah Arndius*, without mentioning *Vossius*, has inserted in the same order in his *Lexicon Antiquitat. Ecclesiast. p. 66.* 2dly. Tho' βαπτίζω properly signifies to plunge or dip, yet it is also more generally used for any washing, as *Luke 11. 38.* Well therefore says *Dominicus a Soto, Distinct. 3. Quest. un. Art. 7.* *In baptism there is something essential, as the washing, according to Eph. 5. 26, where the apostle calls Baptism the washing of water: something accidental, namely, the washing in this or the other manner.* 3dly. The thing signified by baptism is explained both in the Old and New Testament by the terms of pouring water over, and of aspersion: Concerning pouring water over, see *Isa. 44. 3*: concerning aspersion, *Isa. 52. 15. Ezek. 36 25, Heb. 12. 24, 1 Pet. 1. 2.* I deny not, that, in these quotations, there is an illusion to the Levitical sprinklings; yet from them it appears, that the application of the blood and Spirit of Christ, which believers of the New Testament enjoy, is properly shadowed forth by the rite of aspersion. To this the apostle leads us in express terms, *Heb. 9. 13, 14,* *for if the blood of bulls and of goats, and the ashes of an heifer, SPRINKLING the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge your conscience from dead works?* 4thly. We add, that the whole nature of the New Testament, which is wholly made up of mildness and liberty, frees the tender age of infants to be baptized, especially in northernly climates, from the necessity of being stripped naked and plunged all over. Tho' that possibly might be done without hazard of life, yet not without

without some other inconvenience. 5thly. Others add, that, in antient times, in which candour and simplicity flourished more, the persons to be baptized were, without any indecency, stripped naked: yet afterwards, as the lewdness of others, so of those, on whom it was incumbent to administer baptism, increased, experience clearly testifying it to the whole world, this could no longer be done with decency: and therefore, for five centuries back, that custom has been gradually discontinued almost all over the West. See *Vossius* in the place already quoted. Who has this from *Josephus Vicecomes, de ritibus Baptismi, Lib. 4. c. 10, 15.* To whom, however, *Gisbert Voetius*, a divine of immortal memory, opposes his learned considerations, *Polit. Eccles. T. p. 690*, proving, by no contemptible arguments against *Vicecomes* and *Vossius*, that persons to be baptized, quite naked, did not obtain in the ancient church. But tho' this act of stripping should be more reserved and modest, than is usually represented by painters; yet on account of the depravity of men, the rite of affusion or aspersion seems to be safer, for which no such naked exposure of the body is requisite. From all which we conclude, that the *Latins* were very unkindly, and therefore without reason, called by some *Greeks* in the council of *Florence, Abaptists*, because they did not go into the water and were plunged. See the history of that council, *Sect. 9. c. 9.*

Dipping,
whether
once or
thrice im-
material

XV. Whether immersion or aspersion be done once or thrice, I take not to be material: as we have no precept of our Lord concerning this. Yet the trine immersion was more usual among the ancients: who also therein placed some mystery. For thereby they would have it to signify, 1st. A confession of the adorable Trinity, in whose name baptism was submitted to. 2dly. *The death and resurrection of Christ after three days*, as *Albanus* speaks, *Quest. 94.* 3dly. *Ambrase* adds a third reason but of less weight,
Lib.

Lib. 2. de Sacram. c. 7. Thou hast plunged for the third time, that the third confession might wipe away the manifold failures of thy former life. But afterwards in Spain, while the Arians numbered the immersions, in order to divide the divinity, *Leander*, bishop of *Seville*, consulted *Gregory II.* bishop of *Rome*, about the question concerning the trine, or single immersion; who answered, that tho' the church of *Rome* dipped thrice, yet the church of Spain would rather be content with a single immersion: and it was decreed in the fourth council of *Toledo* in the year 633, that it should be so; where Canon 5, or according to another edition, Canon 6, *both is accounted right, and both irreprovable in the holy church of God.* Yet † one religious ceremony of a single sacrament is preferable; that every one may see the unity of the Godhead, and the trinity of persons, therein. *The Unity, when we dip once; the Trinity, while we baptize in the name of the Father, the Son and the Holy Ghost:* See *Vossius, Disput. 2. de baptis.* And *Forbes, Lib. 10. c. 5. §. 48, Seq.*

XVI. Indeed, it is not proper to administer baptism without some words, by which the mystery of it may be briefly explained: according to that well known saying of *Augustin, take away the word, and what is the water, but water only?* Yet we are far from thinking, that Christ prescribed a form of words, which all were to make use of at all times, and in all places. Christ, indeed, commanded to baptize in the name of the Father; Son and Holy Ghost, but not precisely to say, *I baptize thee in the name of the Father, &c.* The apostles are said *to have baptized in the name of Jesus, Acts 2. 38 and Acts 8. 16, Acts 19. 5:* and yet it does not follow, that they used this form, *I baptize thee in the name of Jesus.* But as

Christ bound us to no form of words in baptism.

† This I apprehend, is the sense of the author, whose words are, *simpli tamen mysterium sacramenti præfertur.*

baptism ought, by all means, to be performed in the name of the sacred Trinity, to whose obedience and worship we are consecrated by the washing of water, it also seems necessary, in the administration of it, to make either an explicate, or at least an implicate mention of the Trinity. Nor is it to be doubted, but he maintains some mischievous error, who refuses to follow a custom received by all the Christian world, and probably derived from apostolic example. But I dare not absolutely condemn the baptism administered and received in the name of Christ, without any mention of the Father and Holy Spirit, both because the baptism of the apostles is described in those words by *Luke*, and because, as *Basil* has ingeniously observed, *de Spiritu Sancto* ; to name Christ is to confess the whole Trinity : for this sets forth both God who anoints, the Son who is anointed, and the unction, even the Holy Ghost. We have something like this in *Ambrose*, *de Spir. Sancto*, Lib. 1, c. 3, quoted also by *Peter Lombard*, *Sentent. Lib. 4. Distinct. 3*, where he treats of the form of baptism. Neither is it an improper observation, that there is some difference in the case of baptized persons, who, from Judaism, and of those who from Gentilism embraced Christianity : for, it is proper, that the Gentiles, who are converted from Idols to the true God ; to that God, I say, who, by the distinction of the three persons in one essence, is discriminated from those that are not God's, should be baptized into the express confession of the Trinity : but as the God of the ancient *Israelites* and of the Christians is one and the same, the professing the Lord Jesus seems to have been sufficient in the baptism of the *Israelites*. And it is, possibly, for this reason, enjoined *Mat. 28.* that the Gentiles should be baptized in the name of the Father, Son and Holy Ghost ; but the *Jews* either such by birth, or formerly become such by professing the Jewish religion, are said to be baptized in the name of Jesus.

XVII. Peter, 1 *Ep.* 3. 21, gives us to know, that baptism is a kind of type or figure, which signifies to commemorate and teach something more heavenly and sublime. And therefore having explained what is external and sensible, we are now to treat of the *Spiritual thing signified*; which may be considered either generally, or particularly.

XVIII. The thing signified by baptism *in general*, is the *reception into the covenant* of grace, as administered under the *New Testament*. As circumcision was the sign and seal of the Old Testament, *Gen.* 17. 11. so baptism, which succeeds circumcision, *Col.* 2. 11, is the sign of the new covenant, and, as *Basil* speaks, *the inviolable seal* thereof. Moreover that reception into the covenant of grace imports two things. 1st. Communion with Christ, and his mystical body, and consequently a participation of all his benefits. 2dly. An engagement to incumbent duty. Both are signified and sealed by baptism. in respect of the former, we are said *to be baptized into one body*, 1 *Cor.* 12. 13; and *saved by baptism*, *Tit.* 3. 5, 1 *Pet.* 3. 21. With respect to the latter, baptism is called *συμμετοχὴς ἀγαθῆς ἐνσυνείνητα ἰς Θεόν*, *the answer of a good conscience towards God*, 1 *Pet.* 3. 21.

XIX. A passage certainly that merits an accurate explication. Therefore we shall first shew what is *a good conscience*: then what *ἐνσυνείνητα answer*, imports: lastly to what the words *ἰς Θεόν towards God*, are to be referred, whether to *ἐνσυνείνητα, answer* or to *a good conscience*. *A conscience is good* in a twofold respect: 1st. *Sincerely good*, when it faithfully, in God's name, lays before a man what is to be done, and what to be avoided, and continually excites him to the careful practice of holiness. 2dly. *Cheerfully good*, when it makes him joyful, by giving him the testimony of a sincere holiness. And therefore to have a good conscience, as our apostle speaks *τ. 15*, is to live according to the dictates of the mind in such a manner,

Baptism
a type.

And signifies more generally the reception into the covenant of grace under the New Testament.

1 *Pet.* 3. 21, explained.

A good conscience what

that you may be assured that you do well and please God. This *Paul* calls ἀπροσκαπον συνείδησιν, *a conscience void of offence*, *Acts*. 24. 16.

ἐπερώτημα
what.

XX. The word ἐπερώτημα (which we translate *answer*;) is variously explained by the learned. *Oecumenius* explains it by ἀξίωμα, ἰσχυρον, and ἀποδείξις *earnest, pledge, and demonstration*. Which the celebrated *Cocceius* has adopted, who generally insists, that ἐπερώτημα denotes an argument, a ground of asking God as a father; and a sign and seal, which we may use with boldness, and when we draw near to God may beg his saving graces without fear. But this explication does not seem to agree with the origin of the word: and I doubt, whether any example of such a signification can be produced from any approved author. *Vossius*, in my opinion, observes much better, that ἐπερώτημα does not simply signify an interrogation, but that which is answered to another interrogation. For, the persons to be baptized ask of God, whether he will be their God: and God, on the other hand, asks and stipulates, whether they themselves will maintain a good conscience towards him. *Grotius's* annotations here are very learned: he observes, that ἐπερώτημα is a law term, and generally used in *Theophilus*, and the other Greek interpreters of the Roman law for a *stipulation*: as also in the Glossary, ἐπερωτῶ, *I stipulate*. But adds, that, by a metonymy, as is often the case in the law, an *answer*, or *promise* is comprehended under the name, *stipulation*. Hence in the same Glossary, ἐπερωτῶμαι, *I promise, I engage*. If *Beza* had attended to this, possibly he would not have said, that it was harsh to translate ἐπερωτῶ, *to answer*, as *Erasmus* has done.

What the
words *to-*
towards God
are refer-
red to.

XXI. But which of these significations, whether that of stipulating, or of promising, should here take place, depends very much on the construing the words *towards God*. Which may either be so connected, as that *a good conscience* may be said to be *towards God*, that is before God, or respecting him in all

all its actions ; as *Acts* 24. 16 ; or so, that *ὑπερῶτα* may be said to be *towards God*. If the former, it seems more agreeable to translate *ὑπερῶτα*, *stipulation*, as *Beza* has learnedly done. For, it is God who stipulates with, or requires of the Christian, that he maintain a good conscience towards him. But should the latter be more agreeable, and the conscience itself, or the Christian, considered as *ὑπερῶτων* giving an answer to God concerning a good conscience ; it is plain, *answer* or *promise* is the more proper signification. And both so beautifully agree with the apostle's design, that I can scarce tell which to prefer.

XXII. For, there are these two things in baptism. In baptism God stipulates, or requires a good conscience towards himself ; and the conscience answers and promises to God, that it will endeavour to be so ; or which seems more plain, man engages to keep a good conscience towards himself, and man promises it to God. Formerly the bishop, or some other person in his name, interrogated thus, or which is the same thing. stipulated, *Ἀποτάσῃ τῷ Σατανᾷ dost thou renounce the devil ?* The person to be baptized made answer, *Ἀποτάσσομαι I do renounce*. Again being asked *dost thou consent to Christ ?* He answered, *I do consent* : *Tertullian de Baptismo* calls this *the engagement of salvation*. And *de resurrectione carnis* says, *the soul is established not by washing, but by the answer*. *Cyprian* called it the *interrogation of baptism*. *Epist.* 76 and 80. To the very same purpose are the words of *Peter* : for, it is probable, that if not the very same, yet at least a similar form of asking and engaging, and of the same import, was used in the susception of baptism, even from the days of the apostles. And tho' there had been no express form of this ; yet baptism, being the first entering into covenant, virtually contains such a stipulation and engagement.

XXIII. But we are likewise more particularly to explain : first, what may be signified by the *water* of baptism in baptism ; and then what by the *rites*, commonly denotes the blood and Spirit used about the water. And the *water* certainly de-

denotes both the *blood* and *Spirit* of Christ. It is plain, such effects are, in the sacred writings ascribed to these, as to the mystical water, that signify and seal the communication of them by baptism: namely, to the *blood*, as the *impetrating cause*: to the *Spirit* as the *applying cause*, *Paul*, *Heb.* 12. 24, and *Peter* 1 *Epist.* 1. 2, speak of the blood of Christ, with which we are sprinkled. But the Spirit is expressly represented by the term water, *Isa.* 44. 3. *Ezek.* 36. 25—27.

The analogy of both.

XXIV. The analogy or signification of this sacrament principally consists in these three things. 1st. Water is of all things most proper, either from the nitre, with which it is replete, or from some other quality, to wash away the filth of the body. But the blood of Christ washes the soul from all the pollution of sin, 1 *John* 1. 7; because by his sufferings he certainly merited, that we should be presented pure before God, *Eph.* 5. 25, 26. And the Spirit of Christ, who applies the merits of his blood, actually cleanses us, 1 *Cor.* 6. 11. 2dly. Water also has a power to *drown* and to *suffocate*: the same efficacy is exerted by the blood and Spirit of Christ, for the mortification of the old man; of which we shall hear more presently, and, on this account, *Gregory Nanzianzen* called baptism the *deluge of sin*. With which *Ambrose* agrees *de Initiandis*, c. 3, *the water is that, in which the flesh is drowned, in order to wash away all sin*. 3dly. Water is the *principle* of very many *living things*, and in their creation the Spirit brooded on the waters, *Gen.* 1. 3. The earth scarce produces any living thing, either of the vegetable or reptile kind, unless impregnated with water, *Pf.* 65. 10. The very generation of the human fetus is said to be from water, *Isa.* 48. 1. *Pf.* 68. 27. Thus in like manner, the blood and Spirit of Christ, as the mystical water, are the principles of our regeneration and new creation, *John* 3. 5. And as that is signified by the water of baptism,

so baptism itself is called, *Tit. 3: 5, the washing of regeneration, and renewing of the Holy Ghost.*

XXV. With respect to the ceremonies in the administration, we are distinctly to take notice, I. Of the immersion into the water, and the washing, that is the consequence of it. II. The continuing under the water. 3dly. The emersion out of the water. These rites referred either to the *remembrance* of those things, which Christ underwent, or signify the *benefits*, which Christ bestows upon us, or put us in mind of our duty.

XXVI. First therefore, the *immersion* into the water, represents to us that tremendous *abyss* of divine justice, in which Christ was plunged for a time, in some measure, in consequence of his undertaking for our sins: as he complained under the type of *David, Ps. 69. 2, I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.* But more particularly, an immersion of this kind deprives us of the benefit of the light, and the other enjoyments of this world; so it is a very fit representation of the *death* of Christ. *The continuing* how short soever, *under the water*, represents his *burial*, and the lowest degree of humiliation, when he was thought to be wholly cut off, while in the grave, that was both sealed and guarded. *The immersion, or coming out of the water*, gives us some resemblance of his *resurrection*, or victory, obtained in his death over death, which he vanquished within its inmost recesses, even the grave: all these particulars the apostle intimates, *Rom. 6. 3, 4.*

XXVII. Moreover, baptism also signifies those *benefits*, which believers obtain in Christ: and these are either *present* or *future*. Among the *present*, the principal is, fellowship in the death, burial, and resurrection of Christ; and the consequence of it, viz. the mortification and burying of our old man, and the raising of the new, by the efficacy of the blood and Spirit of Christ. For, the *immersion* into the

The mystical rites in baptism.

Partly referred to Christ.

Partly to the benefits flowing from Christ, both present,

water, represents the *death of the old man*, even in such a manner, that it can neither stand in judgment to our condemnation, nor exercise dominion over our bodies, that we should serve it in the lusts thereof. In the former respect, the death of the old man appertains to justification; in the latter, to sanctification. The *continuing* under the water, represents the *burying* of the body of sin, whereby all hopes of a revival are cut off; so that after this, it is neither able to condemn, nor rule over the Elect. For, as in burying, the dead body, which is covered over with earth, is removed from the sight of men, and so weighed down by the earth thrown upon it, that, should we suppose some life to have remained in the buried person, to be bestowed upon him anew by a miracle, yet it cannot fail to be stifled by the load of earth lying upon it, nor recover to any degree of permanence. In the same manner, when in baptism the person sunk under the water, is for some time detained therein; this signifies and seals to us, that our sins are removed from the view of the divine justice, never to be imputed to our condemnation: or as *Micah* speaks, *c. 7. 19, he will subdue our iniquities, and cast all our sins into the depth of the Sea*: likewise that the power of sin is so depressed and weakened, that it can no longer drive us at its pleasure, or hinder our salvation, or be able to resume the power, which it has once lost, in order to bring us again under its dominion. The *emersion* out of the water is a symbol of the revival of the new man, after our sins are now sunk, to a Spiritual life by the resurrection of Christ. And this also the apostle declares, *Rom. 6. 3--6*, and *Gal. 2. 11, 12*, where he intimates, that our baptism is such a memorial of the things that happened to Christ, as at the same time to seal our communion with him in all these things, and our union as it were into one plant.

and future XXVIII. But *future blessings* are also signified by baptism. For as in baptism, after we are immersed in

in the water, we directly come out of it in safety ; so in like manner, it shall be, that tho' we may be pressed with afflictions in this life, yet we shall not be overwhelmed by them, but being at last delivered from them, shall be translated into everlasting joys. That calamities in scripture are compared to waters appears from many passages, as *Psf. 18. 4, Psf. 32. 6, Psf. 42. 7, Psf. 144. 7.* And afflictions are sometimes called by the name of baptism. *Mat, 20. 22. Mark 10. 32. Luke 12. 30.* Therefore the coming out of the water, or the wiping off the water signifies, that we shall happily surmount all the difficulties of this life. See *1 Pet. 30. 20, 21. Wherein (in the ark of Noah) few, that is eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us.* And as the *Israelites* when they entered the red sea, under great apprehensions of danger, were, upon the *Egyptians* being drowned, amazed, that at length they came safe to land ; so in like manner, believers having surmounted all the miseries of this life, and standing on the sea of glass, shall sing *the song of the lamb, Rev. 15. 3,* saying, *he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, Psf. 40. 2*

XXIX. Moreover, as in baptism are set forth the death, burial and resurrection of Christ : but his resurrection is a pledge of our glorious resurrection : we may learn from our baptism, that after being buried, as it were in the water, we directly rise out of it, so at the last day, we shall be raised out of our graves, to eternal life. Hence *Theodoret* says of baptism. *It is an earnest of good things to come, a type of the future resurrection, a communion in the sufferings, and a participation of the resurrection of our Lord :* Agreeably to the words of Christ, *Mark 16. 16, he that believeth and is baptized, shall be saved.*

XXX. From what we have said, it appears, that Things the rite of immersion into the water, upon which somewhat

more
clearly fi-
gured by
immersi-
on, but
yet suffi-
ciently by
sprinkling

emersion follows, as was generally the practice among the antients, has some significance and analogy to represent both the effect and the cause of that effect : yet we are not to imagine, that all analogy is destroyed by the practice of aspersion, or pouring-on the water. For, the pouring out, or aspersion of the water, answers to the immersion into it, and perhaps it would be better, if it was so copious, as to run over the whole face, and as it were cover it : by which means, the emersion out of the water would be answered by the dissipation of it. But the face and head represent, as it were, the whole person ; so that what things are done in that part, may be accounted as done in the whole body ; and as the face is covered with the water, the whole person may seem to be immersed ; and with the running off of the water on every side, the whole person may be accounted as taken out of it ; and the communion in the thing signified should not be rated by the quantity of the external sign. A very small portion of water may no less seal the abundance of the divine grace in baptism, than a small morsel of bread, and a more sparing draught of wine in the holy supper.

The mys-
tery of
ablution.

XXXI. Thus far concerning the rites of immersion and emersion ; let us now consider the ablution or washing, which is the effect of the water applied to the body. In external baptism there is *the putting away the filth of the flesh*, 1 Pet. 3. 21 : which represents the ablution, or washing away the filth of the soul contracted by sin. Acts 22. 16. *Arise and be baptized, and wash away thy sins, calling on the name of the Lord.* But the filth of sin may be considered, either with respect to the *guilt*, which is annexed to the filth or stain, and so it is removed by remission, which is a part of justification ; or with respect to the *stain* itself, or spiritual deformity and dissimilitude to the image of God, and so it is taken away by the grace of the sanctifying spirit : and both are sealed by baptism. Of the former Peter speaks, Acts. 2. 38; *be baptized*

baptized every one of you in the name of Jesus Christ, for the remission of sins. Concerning the latter Paul writes *Eph. 5. 25, 26, Christ loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water, by the word.* And they are laid before us both together, *1 Cor. 6. 11, but ye are WASHED, but ye are SANCTIFIED, but ye are JUSTIFIED in the name of the Lord Jesus, and by the Spirit of our God.* *We are washed*, sacramentally in baptism, which washing is a symbol of the mystical washing: but the mystical washing comprehends both *justification* and *sanctification*; both which is performed *in the name of the Lord Jesus*, that is, by the efficacy of his merits, and *by the Spirit of our God*, which effectually applies the merits of Christ to the Elect.

XXXII. But because we, who, while polluted with sins, were plunged in the water, come out cleansed, and encompassed with the light of the holy Spirit, as with a shining garment; we are said in that baptism to put on Christ, *Gal. 3. 26, 27, for we are all the children of God by faith in Christ Jesus: for as many of you, as have been baptized into Christ, have put on Christ.* This putting-on of Christ, may be explained two ways; either as by the Spirit we are ingrafted into Christ, and so, by this our union with the only begotten and natural son of God, we become the sons of God by grace: or also by the Spirit of God we are inwardly renewed to a new life, and therewith encompassed as with a shining garment, so that the native stains and wrinkles of the old man may be covered, and instead of them piety and holiness shine forth in our conversation and lives. Thus the baptized are *like a flock of sheep, that are even shorn, which come up from the washing, Canticl. 4. 2.* And their case is the same, as was formerly that of *Jeshuab* the priest, whose filthy garments were, at the command of God, changed for splendid rayment; adding, *behold I have caused thine iniquity to pass from thee, Zech. 3. 3—5.* In token of this, the newly baptized among the ancients

cients put on white garments, which they wore the whole week after baptism, and did not put them off, till the eighth day after Easter or Whitsuntide; which was therefore called *Dominica in Albis*, as the *candidates*, or those in white, were called *Albati*. Most of what we have said, *Basil.* bishop of *Cæsarea*, has emphatically and briefly comprised in *Exhortatione ad baptismum*, where he calls baptism, *the remission of our debts, the death of sin, the regeneration of the soul, the shining garment, the inviolable seal, the chariot conveying up to heaven, the procurement of the kingdom, the grace of adoption.*

Also a reminding
of duty.

XXXIII. There now remains the third signification of baptism, which is to admonish us of our *duty*: and that is threefold, towards God and Christ, ourselves and our neighbour.

Towards
God.

XXXIV. And as we are baptized in the name so we are consecrated to the worship and service of the Holy Trinity, and renouncing the devil, the world, and the lusts of the flesh, are taught to devote ourselves wholly to God. Hence these things are joined together, *Mat.* 28. 19, 20. *Goye therefore and teach all nations, baptizing them in the name of the Father, of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.*

And
Christ.

XXXV. And as we are especially baptized into Christ, we are also commanded to acknowledge him for our Lord, husband and head, and to frame the whole of our lives, in such a manner, that we may not be found a disgrace to him, with whom we are so closely united, nor to his Spirit, the bond of that Union: but on the contrary, that the sanctifying efficacy both of his blood and Spirit may appear in the whole tenour of our conversation. In fine, as we are most especially baptized into the communion of the death and resurrection of Christ, both which set before us an extraordinary pattern, to the likeness of which we should be conformed. For as Christ, when he suffered death, was deprived of the enjoyment of
the

the light, and of the function of his senses, and of all the other operations of life, and thus was broke off from all commerce with the world, that he might have nothing farther to do with it. In like manner, it behoveth us, if we would have any true union with Christ, to cease from all those works, to which we were formerly addicted, and to renounce the world, almost as if we were dead. And as Christ, when he arose, commenced a new kind of life, quite different from that natural life, which he enjoyed in this world before his death; so it becomes us, if we would have any communion with him in his resurrection, to rise to a new life, and altogether different from that life, which was corrupted and stained with sin, to which we were given before our calling: as those things are urged by the apostle, *Rom. 6. 3---6*:

XXXVI. As to ourselves, we are reminded in baptism; that, being once washed, we do not again pollute ourselves with the filth of sins; nor being baptized into Christ, we do not again mix with, or immerse ourselves in the world: least *it should happen unto us according to the true proverb, the dog is turned to his own vomit again: and the sow, that was washed, to her wallowing in the mire, 2 Pet. 2. 22.*

XXXVII. Besides, seeing by *one Spirit we are all baptized into one body, 1 Cor. 12. 13*, we are also reminded, as members of one body, to love one another, and keep up brotherly concord; being careful to maintain the unity of the Spirit, in the bond of peace: For, there is one baptism, *Eph. 4. 3, 5*. In a word, as baptism is the seal of God's covenant, by the susception thereof, we bind ourselves to that holiness of life, which becomes God's covenant-people.

XXXVIII. To all these things very great weight is added, in that baptism it is administered in the name of the Father Son and Holy Ghost. For thereby God the father promises to those, who are truly baptized, that, with respect to them, he will suffer nothing to be

Towards
ourselves.

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To be
baptized
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be wanting, which they can reasonably expect from a most affectionate father : God the son, in like manner promises, to execute in their behalf all the offices of a most perfect Saviour : the Holy Ghost likewise appoints for them, both sanctification, consolation, indwelling and perpetual conservation. And they, who are thus baptized, not only profess their faith in the mystery of a Trinity, which we have treated of more fully elsewhere ; but also bind themselves to filial obedience to God the father : give up themselves to Christ, as a prophet, to be his disciples, as a king to serve him ; and as a priest, for the expiation of their sins. In fine, they bind themselves to the Holy Spirit, not to grieve him, but reverently to obey all his inspirations and motions.

Vossius
and others
quoted.

XXXIX. What we have thus far said concerning the signification of Baptism, we have borrowed for the most part from *Vossius's* disputations, which we have already often commended ; as I likewise observe others have done before me. Things also similar to these, and sometimes almost in the very same words, I find in *Gernarus Theses*. But which of these learned men first led the way to such very accurate and solid conceptions, I cannot now say. The other usual disputes about baptism, have been fully discussed by our writers, and are generally to be met with in their *Loci communes*, and unnecessary to be repeated here. Should any be desirous to know the rites of the ancient church about baptism, they may consult *Josephi Vicedomitii Observationes Ecclesiasticas de Antiquis baptismi ritibus* : and among our writers, *Vossius*, and *Voetius's Polit. Eccl. p. 1. Lib. 2. Tr. 2*, *Forbesius, 1 lib. 10*, and *Heornbeek in Disput. de baptismo Veterum*. *Georgius Fehlavius, ad cap. 24. Christophori Angeli de Statu hodiernorum Græcorum*, has collected from different authors, the ceremonies used by the *Greeks* and *Muscovites* in baptism.

Infant-
baptism

XL. There is one thing that, I think, ought not to be omitted here, seeing it is of very great moment

to our consolation : namely, that baptism is, by the will of God, to be administred not only to adult believers, but also to their children. The grounds for this, and those beyond all exceptions, are to be met with in scripture : so that there is no necessity, with the *Papists*, who shamefully prevaricate in a good cause, to have recourse in this matter to unwritten tradition.

XLI. We readily acknowledge, that there is no express and special command of God, or of Christ, concerning infant-baptism : yet there are general commands, from which this special command is deduced by evident consequence. For, to begin with what is most general ; God declared to *Abraham*, that it was his constant and unchangeable will, that the sign of the covenant should not be denied to those in covenant with him, when he said, *Gen. 17. 13, and my covenant shall be in your flesh for an everlasting covenant.* By these words, he commands the sign of his covenant to be in the flesh of all the posterity of *Abraham*, with which he had entered into a covenant of grace. From this general injunction, he infers, *v. 14*, the necessity of circumcision, because he then gave it as a sign of the covenant. When therefore, upon the change of the *Œconomy*, he substituted, in the place of circumcision, another sign of the covenant, in consequence of that general command, all those in covenant are bound to take upon them the new sign. Moreover, believers under the New Testament belong to the Spiritual posterity of *Abraham*, and are, if we consider its substance, partakers of the same gracious covenant, *Rom. 4. 16, 17* ; not adults only, but also their children, as we shall presently shew. Whence it follows, that the sign of the covenant in their body, is not to be denied to the young children of believers, any more than to believers themselves.

XLII. There is another command of Christ, *Mat. and Christ 28. 19, go ye therefore, and, μαθητεύσατε, disciple all nations*

tions. baptizing them, &c. There Christ commands disciples to be gathered into his school, and sealed, as persons in covenant with him, with the seal of baptism. But it is evident, when parents become the disciples of Christ, their children are also accounted in the number of disciples. Just as among the *Jews*, together with the proselyte parents, their young children were initiated in the Jewish rites. It was not therefore necessary, that Christ should expressly mention the baptism of infants. For, as it was a received custom among the Jews, that, together with the parents, who gave up their names to the God of *Israel*, their young children should be baptized (as we have shewn above,) the apostles being sent to baptize the nations, and accustomed to the rites of their own country, could not but think, that, together with the parents, who made a profession of the faith of Christ, they ought to baptize their infants, unless Christ had repealed the received custom by a contrary command: Which as we nowhere read he did, we are absolutely to conclude, that what we have now explained was our Lord's intention.

And by Peter's manner of personing, both Acts 2. 38, 39. XLIII. *Peter* supplies us with another argument, *Acts* 2. 38, 39, *be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, &c.* Where the apostle argues thus: they to whom the promise of grace was made, are to be baptized, we submit, but the promise of grace was made not only to parents, but also to their children: it therefore follows, that not only parents, but also their children are to be baptized. Both propositions are the apostle *Peter's*. Now the whole difficulty consists in this; who are we here to understand by the children, who partake of the promise of grace: whether Adults only actually called, who are capable of making a profession of their faith; or also younger children and infants? The Orthodox

Orthodox justly affirm the last : not only because mention simply is made of children, without distinction of age ; but also because God expressly promised to *Abraham*, to be the God of his seed, which he applies to an infant eight days old, *Gen.* 17. 7, 12. We add as that Christ permitted *little children* to come to him, laid his hands upon them, and declared, that of such was the kingdom of heaven, *Mat.* 16. 13—15. But whom *Matthew* calls *παιδαί*, *little children*, *Luke*, chap. 18. 15, calls *βρέφη*, *infants* ; which word, according to *Eustatius*, properly signifies *a new-born child at the breast*. Hence also *Peter* says, *ὡς ἀρτιγεννητά βρέφη*, *as New-born babes*, *1 Pet.* 2. 2. And here it appears we are, by all means, to keep to the propriety of the terms, both in the noun *βρέφος*, and the verb. *προσφέρειν* ; when it is said, *προσφερον δὲ αὐτῷ τὰ βρέφη*, *and they brought unto him also infants*, they appear to have been carried in arms. It is therefore evident, that to infants are also made the promises of grace and salvation.

XLIV. Let the fourth argument stand thus : it And Acts is unjustifiable to exclude from baptism, those who 10. 47. are made partakers of the Holy Spirit : for, thus *Peter*, *Acts* 10. 47, *can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we ?* True, indeed it is, that the Holy Spirit discovered himself in those, of whom *Peter* there speaks, by some extraordinary gifts, which of themselves were not saving : yet the principal argument for the right to baptism cannot be drawn from hence. The apostle therefore considers those extraordinary gifts, as the effects of the sanctifying Spirit, bestowed on all the Elect ; and as special indications of the divine bounty towards them : whereby the truth of the gospel was sealed in them, and the sincerity of their faith adorned ; compare *Gal.* 3. 2 ; and thence, as from the thing signified, he argues to the participation of the sign. We moreover subsume :

even the children of believers have received the Holy Spirit: For, otherwise they could neither be *holy*, which yet *Paul* declares them to be, *1 Cor.* 7. 14, nor *be Christ's*, to whom none belongs, who has not his Spirit, *Rom.* 8. 9, nor see the kingdom of heaven, to which none is admitted, but he who is born of water and of the Spirit, *John* 3. 5. Whence it follows, that water cannot be forbid, that infants should not be baptized.

Infants make a part of the church, which is purified by the washing of water.

XLV. Fifthly. They who belong to the church of God, have a right to baptism. The reason is, because baptism is the sign of association with, and seal of initiation into the church, *Acts* 2. 41, *they were baptized; and the same day there were added*, namely to the church, *about three thousand souls*. And then it is represented as the privilege of the whole church, that she is *cleansed by Christ with the washing of water, by the word*, *Eph.* 5. 26. But that infants belong to the church, appears from this, that when God commanded his church to be gathered together, he did not suffer their *little ones*, and *those that sucked the breasts to be absent*, *Deut.* 29. 10. 11, *Joel.* 2. 16, and protests that *they were born unto him*, *Ezek.* 16. 20.

And baptism succeeded circumcision.

XVI. Sixthly. We argue from this, that baptism has succeeded in the room of circumcision. The apostle declares this, *Col.* 2. 11, 12, where he proves the abrogation of the ceremonial law, and especially of circumcision with respect to believers of the New Testament, from this consideration, that the Spiritual thing formerly signified and sealed by circumcision, is now signified and sealed by baptism; intimating, that what circumcision was to the Old Testament-church, the same now is baptism to the New, and indeed in a far more eminent and perfect manner, because baptism is an introduction at once into the liberty and grace of the New Testament, whereas circumcision contained the profession of a bondage and yoke:

yoke. But it is evident, that circumcision was administered to infants: it therefore follows, that we are to have the same sentiment concerning baptism. And in deed nothing can be advanced against the baptism of infants, which may not equally militate against their circumcision.

XLVII. Here certainly appears the extraordinary love of our God, in that as soon we are born, and just as we come from our mother, he hath commanded us to be solemnly brought from her bosom, as it were into his own arms, that he should bestow upon us, in the very cradle, the tokens of our dignity and future kingdom; that he should put that song in our mouth, *thou didst make me hope, when I was upon my mother's breast: I was cast upon thee from the womb: thou art my God from my mother's belly,* Ps. 22. 9, 10, that, in a word, he should join us to himself in the most solemn covenant from our most tender years: the remembrance of which, as it is glorious and full of consolation to us, so in like manner it tends to promote Christian virtues, and the strictest holiness, through the whole course of our lives.

XLVIII. Nothing ought to be dearer to us than to keep sacred and inviolable that covenant of our youth, that first and most solemn engagement, that was made to God in our name. Nor is it any objection, that we were first bound in that covenant without our knowledge. For, no Adult person, when he is informed of the excellency of that holy sacrament, which was bestowed in infancy, can be offended, that, according to the will of God, he was devoted so early by his pious parents to the supreme being; unless, at the same time, he is resolved to renounce entirely the name of a Christian, and all his hopes of eternal salvation.

XLIX. It cannot also fail to be very delightful to Godly parents, to present to God and his Christ their dearest pledges, just began to enjoy the light, and

The extraordinary love of God shines in infant-baptism.

Useful also to excite to the practice of piety both children,

consecrated in the water of the mystical font, or as *Dionysius the Pseudareopagite* elegantly expressed it, *in the divine symbols of a divine birth*, and recommended to the grace of God by the prayer of the whole church. Let this be the first care of their piety. *Gregory Nazianzene, Orat. 40 in sanctum baptismum*, speaks as follows: *hast thou a child? give not time to vice to gain upon him: let him be sanctified from a child, and consecrated to the Spirit from his tender years.* And certainly, if no other benefit accrued from infant-baptism, every prudent person will own it to be very great, that it lays the most inviolable necessity on parents, carefully to train up their children, which they have so early devoted to God, in the mysteries of the Christian religion, and the practice of true piety, both by instructi^{on}, admonition and good example. *They incur the guilt of an impious robber or thief*, as *Bucer* has gravely observed, *de Regno Christi, Lib. 2. c. 9, who are not at the greatest pains to bring up and form those they have consecrated by baptism, to the Lord Christ, to the obedience of Christ. For, by this neglect, as much as in them lies, they again rob God of the children they gave up to him, betray and enslave them to the devil.* See what we have more fully written on *Infant-baptism* in a particular dissertation.

A laudable practice of the Bohemians.

L. And therefore it was a very laudable practice of the *Bohemian* brethren, who were wont to present their children at about twelve years old, in the church to the Pastor, in order to make a publick profession of their faith, and to shew, whether the Parents had done their duty in instructing them, to which they had bound themselves at the baptism of their children, as *Lasitius* relates, *de Moribus & institutis Fratrum Bohemorum, c. 12. §. 28, 29.* Which, with the solemnity they usually performed this, is related at large in *Ratione disciplinæ Ordin. Trat. Bohem. p. 46. Calvin, Instit. Lib. 4. c. 19. §. 4*, has hinted that a like practice obtained in the antient church, and that from hence, in later times, arose the imaginary sacrament

ment of Confirmation. And *Durel, in Vindiciis Ecclesie Anglicanæ*, observes, that the like custom is still retained in the church of *England*.

C H A P. XVII.

Of the Lord's Supper.

I. **T**HE other sacrament of the New Testament is the HOLY SUPPER OF THE LORD; which the Lord Jesus instituted immediately after his last passover, because it was to succeed the Passover, from which he transferred also to this most of the rites and phrases, used by the antient Jews in their passover. As this has long ago been observed by the learned, so it will appear from the brief explication, we are now to give of this sacred symbol.

The Supper succeeding the Passover.

II. This sacrament is called ΔΕΙΠΝΟΝ the SUPPER, *1 Cor. 11. 20*, not because its celebration is necessarily confined to the evening or night. For, tho' in the ancient church this was frequently done; yet that was owing not so much to the religion of Christians, as to the cruelty of persecutors, who, by their tyranny, obliged believers to meet together privately, and in the night time: but because the Lord instituted this feast after the passover, which was to be slain between the two evenings, and eaten in the night. It was likewise instituted in the *very night in which he was betrayed*, *1 Cor. 11, 23*. and which was the last before his death; hence this most sacred feast was constantly called the *Supper*. Besides the most sumptuous entertainments among the Ancients, especially in the Jewish nation, at least their nuptial feasts were generally in the evening: as appears from the parable of the ten virgins, *Mat. 95*. And therefore it was proper, that that feast, which represents the unspeakable

Why so called.

dainties of heaven, and is an earnest of the *Marriage-Supper of the Lamb*, Rev. 19. 9, should be held forth to us under the name and emblem of a supper. Nor is it for nothing, that *Paul* observes, that Christ gave the supper to the church, in that night *in which he was betrayed*. For, besides that, we have in this an illustrious display of Christ's infinite love to men, in that he should vouchsafe to have such an anxious concern for us, especially at that time, when his mind was otherwise so much taken up, and distressed with the horror of his approaching sufferings; but what, above all, ought to make it sacred to us, and very highly valuable, is, that it was instituted by our Lord, just as he was preparing himself to die.

Why the
Supper of
the Lord

III. Again, it is called *KYPIAKON Δείπνον* the LORD'S SUPPER, *1 Cor.* 11. 20, both because the Lord was the author of it, and because the whole of it agrees to the Lord, and to the remembrance of him; so that the Lord himself, in the right use of it, is exhibited to believers: and lastly, because it ought to be celebrated by us, according to the will and precription of the Lord.

Defined.

IV. But the Lord's Supper, to pass on from the name to the thing, is the sacrament of education, or nourishment, in the New Testament church, wherein, by the symbols of bread broken, and wine poured out, the dreadful sufferings of Christ are represented to believers; and the promises of the New Testament and enlivening communion with Christ, made perfect by sufferings, both in grace and glory are signified and sealed unto them.

Why
Christ
gave
bread and
wine as

V. For the illustration of this description it will be useful, we first distinctly consider the external SIGNS; then the THING SIGNIFIED by them. The SIGNS are either the † SYMBOLS themselves, or certain AC-

† These are frequently called with us, the Sacramental elements and the Sacramental actions.

CTIONS about the Symbols. The *Symbol* is twofold, the sym-
BREAD and WINE; and both of them are joined to- bols.
gether, to signify the superabundant fulness we have
in Christ. Here we are to adore the divine provi-
dence, which hath given to his church things so sim-
ple and easily obtained, as pledges of things heav-
enly: and several reasons may be assigned. 1st. That
this sacrament might, in all places, even to the end
of the world, be in perpetual use among the faithful,
it was suitable, such symbols should be instituted, as
might, in all places and at all times, be ready at hand
for the churches use. 2dly. It is more consistent with
the Spiritual oeconomy of the New Testament, to
be led by some plain and ordinary symbol, which
should neither detain the eye nor the mind, presently
to behold, meditate on, receive the thing signified,
than to be so dazzled by some illustrious and mira-
culous sign, like what was granted to the *Israelites* in
the wilderness, as to be made to give less attention to
to the mystical signification. 3dly. And then, the
danger of superstition, which can scarcely be altoge-
ther avoided in the case of bread and wine, would have
been far greater in that of a more illustrious sign.
4thly. Nor is it from the purpose, that Christ has not
again given us the flesh of slain animals, nor bloody
meals, such as the fathers formerly eat in their sacred
feasts; but has furnished out his table with plain bread
and wine, For Christ's blood, by which all our debts
are cancelled, and the fire of divine wrath is quenched,
being once shed, it became a crime any longer
to shed any blood in the sacred rites of Christians.

VI. Common and ordinary BREAD is to be made The bread
use of, as Christ used that which lay before him, whether
Mat. 26. 26. But it was an old subject of debate to be lea-
between the Greek and Latin churches, whether it vened or
ought to be leavened or unleavened, both of them unleaven-
appealing to the example of our Lord. The Latins ed.
insist, that Christ used unleavened bread, because im-
mediately after the paschal feast he instituted the sup-
per

per ; at which time it was altogether unlawful for any leaven to be seen among the *Israelites*. The *Greeks*, on the other hand, contend, that Christ eat the paschal lamb, the day before the *Jews* celebrated their passover ; from which they infer, that the days of unleavened bread were not yet come, when our Lord celebrated the first supper, and therefore it is most probable, that our Lord used leavened bread, which, before the days of unleavened bread came, was most commonly made use of. And indeed, as to Christ's example, we make no manner of doubt, but the *Latins* have the better of the *Greeks* in this argument. For, whether our Lord celebrated the passover on the same, or on a different day from the other Jews : what was the day of the passover to him, was also to him the day of unleavened bread : which the Evangelists expressly affirm, *Mat.* 26. 17, *Mark* 14. 12. *Luke* 22. 7. Nor is it so certain, that Christ celebrated the passover before the *Jews*, as *Gerard Vossius* imagines with the *Greeks*. The disputes of the celebrated *John Cloppenburg* & *Lud. Capellus* have already laid before the learned world, what probably may be said on both sides of the question. Nay, the opposite opinion seems to be much better founded, as *Bochart*, whom we have already so often quoted, has made out by cogent arguments, who seems to have taken off all the difficulty of this question, *Hierozyic. Lib.* 2. c. 1. However, we agree not with the *Latins*, who would have the example of Christ, in so slender a circumstance, to retain the force of a perpetual law. For as this is no part of the essence of the sacrament, so the use of either sort of bread at this sacred feast, as occasion shall offer, is indifferent and arbitrary ; since Christ, without any decision of this question on either side, used that bread which was then at hand. Wherefore it is a matter both of astonishment and grief, that the Greek and Latin churches should have disputed, with so much eagerness and warmth, now for above five hundred years

years about such a trifling matter. *Du Plessis de Eucharistia*, Lib. 2. c. 5, may be consulted on this subject.

VII. But we can by no means approve of the small Wafers round things, made of meal, commonly called *hosts* ^{rejected} or *wafers*, such as now the Romish church is pleased to make use of. 1st. Because they are most disagreeable to the institution and practice of Christ. For it is very probable, that Christ used such an unleavened cake, as the master of the family, in whose house he kept the passover, laid before him, according to the custom of the *Jews*. But these cakes were something large, in order to be distributed in pieces among the guests at the table; they were also thin and broad, but yet of a moderate thickness like our sweet and round cakes, that they might be adapted for the nourishment of the body. As to their matter, form, and preparation, see *Buxtorf's Synagoga Judaica*, c. 12. 2dly. Because in that case, there is either no analogy, or an obscure one, between the sign and thing signified. Neither is there that serviceableness for supporting life, nor that nourishing quality, nor sweetness of flavour in those wafers, as in common bread: by which both the serviceableness, and nourishing efficacy and grateful sweetness of the grace of Christ are represented. 3dly. Because they were unknown in the church for near a thousand years. *Vossius* in his *Theses de S. cænæ Dominicæ Symbolis* has laid open their origin from *Honorius Augustodunensis*. His words are these. *It is said, that formerly the priests received from every house or family, a quantity of meal, which custom at this day the Greeks still observe, and of that made the Lord's bread, which they offered for the people, and after consecration, distributed among them. But after the church really encreased in numbers, but abated in holiness: it was decreed, on account of the Carnal, that such as could, should communicate every Lord's day, or every third Lords day, or on the high festivals, or thrice a year. And because the people did not*
communicate,

communicate, there was no occasion to make so large a cake, it was decreed to make it in the form of a penny. This is the true reason, why the host has the form of a penny : but afterwards men of subtlety sought, as is usual in such cases, for a mystery, where there was none : whence he immediately subjoins ; *and that the people, instead of offering meal should offer a penny, as an acquittance for receiving the Lord.* Durandus in *Rationali*, Lib. 4. c. 14, has words also to the same purpose. *It is prepared in the form of a penny, both because the bread of life was betrayed for pennies, and because a penny was given as wages to the labourers in the Vineyard.* These are foolish conceits, and foreign to the august mystery of the holy supper.

The wine
used by
Christ
whether
white or
red.

VIII. The other symbol is wine : which the evangelists call *Ymnos tis agnize*, the *fruit of the vine*, in conformity to the Hebrew phraseology, פרי הגפן, *Mat.* 26. 29 : *Mark* 14. 25, *Luke* 22. 18. But it does not certainly appear, whether it was red or white. The Jews ordered the best and most generous wine to be purchased for celebrating the passover. But in that country the red was generally accounted such, *Prov.* 23. 31, *Is.* 27. 3. Hence in the *Jerusalem Talmud*, *Trabat. de Sabbato*, fol. 11, it is commanded, that red wine be used for that purpose. But if it appeared, that the white was better than the red, the preference was given to that. It is therefore probable, and only probable, that Christ used red wine. And it seems we should not altogether overlook the similitude there is between the blood of the grape, by which name red wine is chiefly intended, and the blood of Christ.

And whe-
ther neat
or mixed.

IX. And with no greater certainty can we determine, whether Christ used pure neat wines, or wine mixt with water. Those speak too freely, who affirm, that it was the custom of that country, in order to moderate the strength of their wine, to mix it with water, that all might drink of it. For, that
this

this was left to the discretion of the *Jews*, as a matter of indifferency, on the very solemnity of the pass-over, appears from *Sepher Mitzvoth Haggadol*, fol. 118. col. 1, *The measure of the cup is a quart of wine either new or old ; either neat or diluted.* On the other hand, the argument of those is also weak, who contend, that Christ used pure wine, because it is called *the fruit of the vine*: but the vine produces wine not water. We have shewn above, that Christ speaks after the manner of his country. But the Jews called the wine, even that mixed with water, in their solemn blessings over it, פרי הגפן *the fruit of the vine*, having a regard to the greater and better part of it. Thus the Jewish masters expressly write in *Talmud. Babylon. Tit. Beracket*, fol. 50. col. 2. *They pronounce not the blessing on the wine, in which no water is mixed, saying, blessed be he, who created the fruit of the vine-tree, but blessed be he, who created the fruit of the tree.*

X. Nothing therefore can here with any certainty, be affirmed concerning Christ's practice. Yet it has been the prevailing custom of the ancients, as well the western as eastern church, if we except the *Armenian*, to mix the wine with the water; because, after the supper, they kept their *Agpæa*, or love-feasts, with the same wine, not choosing to give any handle to the Gentiles, as if they used pure wine to excess. They add a threefold mystery in this, inframing which they have given too much scope to their own fancy, 1st. That by the wine and water might be held forth the blood and water, which flowed from the pierced side of Christ. 2dly. That by that mixture the union of the two natures in Christ might be represented. 3dly. That, since in the revelation of *St. John*, the people are called water, the union of the same faithful people with Christ, the head is exhibited by that mixture. And as it is the way of human nature, to be fond of its own fancies, the *Greeks* put not only water, but also boiling water into the wine, and least it should, on any account, cool before they receive it,

Why the
ancients
mixed
their wine
with wa-
ter.

it, they do not pour it in till after the elevation: to signify, say they, that, from the side of our Lord on the cross, flowed hot blood and water, as quickening things from a quickening body: or even (adds *Cabasilas in Exposit. Liturg. c. 37*) *to sanctify the descent of the Holy Spirit upon the church, who is otherwise compared to fire.* Nor did the rashness of their determining and allegorizing stop here. In the synod of *Trilur*, under the emperor *Arnulphus*, in the year 895, or according to others, 899, it was provided, that *none should perform the holy mysteries, without mixing wine and water; but that two parts should be wine: because the majesty of the blood of Christ is greater than the weakness of the people.*

The use of
pure or
mixed
wine indif-
ferent.

XI. Our judgment is this: it does not appear, whether Christ mixed the wine, or drank it pure. Yet we grant the former to be probable; because it was a more frequent practice among the Jews, on account of the generosity of their wines: hence, in the rubrick of the festivals, when they speak of the wine, they always use the phrase, *they mix him a cup.* There are also those, who forbid pronouncing a blessing over the cup, before the wine is mixed with water. It is probable, Christ did what seemed to be most suitable to the rules of sobriety. However, we imagine it cannot thence be proved, that Christ would prescribe any thing by this his example, especially to those people, whose wines are not so generous, as to require mixing in common use. For every thing, that Christ did, according to the custom of his nation, and on occasion of the passover, does not belong to the essence of the sacrament, nor has a mystical signification, nor in all its circumstances obtains the force of a perpetual law. The allegorical interpretations of the ancients appear somewhat insipid, and without any foundation in the sacred writings. Nor is the practice of the ancient church to be too much insisted upon in this case: for, as the thing is indifferent, the modern church has the same

right

right, that the ancient had. In such things, the liberty, which Christ hath left his people, ought to remain inviolable; who are to look on nothing as binding and necessary, but his word only. Nay, after the rite of mixing began to be accounted necessary, it was prudently done in the reformed churches, for the preservation of liberty, to prefer pure wine. Just as if ever the necessity of pure wine should begin to be established, it would be, perhaps, better to return to the practice of mixing it. Certainly those plainly shew, that they put a greater value on their own imaginations, than on the very institution of Christ, who have thought it superfluous to use wine in the holy supper, which, by the command and prescription of our Lord, is a necessary part: but on the contrary, have judged water necessary, which is of human appointment, as if we were left to our own liberty by the divine institution.

XII. But as it is possible, nay, frequently happens, that, in some countries, neither bread nor wine are used, as in *America*, and other parts of the world, where, instead of bread, they have a food prepared of pulse, or herbs, or of the fruits or even the barks of trees: and instead of wine, their drink is made of honey, or sugar, or other aromatics, or even the juice of the coca-tree. It is justly queried whether, in those countries, they are wholly to abstain from the Lord's Supper, or whether, instead of bread and wine, it may be lawful to use that food in the supper, which answers the purposes of bread and wine, and is adapted for strengthening the body and cheering the heart. Indeed, we think, that no rash innovations should be made in the use of the sacraments: but then necessity has no law. And it seems very hard, should any one take upon him to order, that the natives and the foreigners in those spacious countries of the world, should be deprived of the Lord's supper, and their christianity maimed without the sacramental food. Especially, as the principal

What is
to be done
in coun-
tries
where
there is
neither
bread nor
wine.

principal thing in the analogy is retained, when that food and drink is made use of, by which the body may be properly nourished and the heart made glad. Thus much for the SYMBOLS or elements.

The actions about the symbols.

XIII. Let us now consider the ACTIONS with respect to the symbols. And they are either those of CHRIST, to be performed, after his example, by his MINISTERS; or of the DISCIPLES, to be imitated by the GUESTS or communicants. The ACTIONS of CHRIST are either WORDS or DEEDS, and both these again either about the BREAD, or about the WINE.

Christ took the bread.

XIV. With respect to BREAD, there are four things mentioned, which Christ did. 1st. HE TOOK the bread; namely, into his hand. For, it was provided, by an express canon of the Jewish law, that the master was not to pronounce the blessing, till he took the bread into his hand, that all might see, over what he pronounced the blessing.

Blessed it.

XV. 2dly. *He blessed it.* This action is in the Evangelists called *εὐλογεῖν*, blessing, *Mat.* 26. 26. *Mark* 14. 22; at other times *εὐχαριστεῖν*, giving of thanks, *Luke* 22. 19. It is a fine saying of the *Jews*, mentioned by *Buxtorf* on this occasion: *man is forbid to enjoy any thing in this world without a blessing.* But the usual form of blessing pronounced over the bread, was this: *Blessed be thou, O Lord our God, king of the world, who producest bread out of the earth.* Yet it is more probable, Christ used a peculiar form, and one adapted to the present case, whereby he consecrated the bread to be a sacred symbol of his body. For, as in other respects, Christ sanctified, by blessing and giving of thanks, bread and other food for natural use, *Mat.* 14. 19. *Luke* 9. 16; so, by this blessing and giving of thanks, he dedicated the bread, as he did afterwards also the wine, for them a part from their natural use, to be sacraments of his body and blood.

Broke it.

XVI. 3dly. HE BROKE the bread. And this also after the manner of the *Jews*. For thus, the *Talmud. tit. Berachot, fol.* 39. *col.* 2 2; *he* (the master of the family)

family) *blesſes and afterwards breaks*. This the apoſtles alſo carefully obſerved: hence, 1. *Cor.* 10. 16, the *bread, which we break*. And therefore this is a myſtical rite, and, as it were, eſſential to the holy ſupper; at leaſt ſo neceſſary to the purity and compleatneſs of it, that this whole feaſt is therefore called *the breaking of bread*, *Acts* 2. 42, and *Acts* 20. 7. Nor do they ſufficiently clear themſelves of a violation of the Lord's inſtitution, who, keeping their bread (if it may deſerve that name) whole, maintain, that they have fulfilled its purport, becauſe with them the lump is divided into many ſmall wavers. For that breaking of the lump is culinary, not myſtical, being performed in the kitchen, not in the church, and done before the ſacrament, not at the adminiſtration of it. It is to no purpoſe objected, that breaking among the *Jews* is ſometimes equivalent to diſtributing, as *Iſa.* 58. 7, *deal (break) thy bread to the hungry*, and *Sam.* 4. 4, *the young children aſk bread, and no man breaketh unto them*. For, to break is there a *metalepſis* taken for that diſtribution, which is made after the breaking. But that none ſhould feign any ſuch *metalepſis* in the words of the ſupper, theſe two actions of Chriſt are diſtinctly mentioned, *he brake*, and *he gave*.

XVII. 4thly. The bread broken HE GAVE TO THE Gave it to
DISCIPLES, *Mat.* 26. 26. And this alſo was ac- his diſ-
cording to the ancient cuſtom of the *Jews*, of whom ciples.
there is an expreſs canon on this head in *Maimonides*:
Breaking it, he ſets a piece before each, and the other (to
whom it is given) takes it up in his hand: nor is it al-
lowed to put it into the hand of the eater, unleſs he is
mourning. If therefore it was not a Jewish cuſtom
to put the piece broken off into the hand of the eater,
but to lay it before him, that he might take it up
with his own hand: how much leſs probable is it,
that Chriſt put that morſel into the mouth of his
diſciples? They who, at this day, obſerve that cuſ-
tom, depart both from the practice of Chriſt and
from

from the purer antiquity : For, believers were formerly wont *to reach out their hands to take the sacred food*, as *Dionysius Alexandrinus* speaks in *Eusebius Lib. 7. c. 8.* But the other custom of putting the bread into the mouth seems to have begun about the year 600 ; and was owing to nothing but a superstitious veneration for the signs, which at length degenerated into *Artolatry* or bread-worship. See *Vossius de S. Can. Symbol. Disput. 3. §. 4, 5.*

Christ's
preceptive
words
about the
bread.

XVIII. These then are the ACTIONS of Christ about the bread. Let us now consider his WORDS. And they are twofold ; either PRECEPTIVE or EXPLICATORY, The preceptive either simply enjoin some acts, or at the same time point out the end of those acts. The former are contained in these words : TAKE, namely, that which is broken, and set before you on the table. EAT : exactly as in the pascal solemnity ; *whoever is hungry, let him come and eat of this bread of affliction.* The latter, in which the end is set forth, are these : DO THIS IN REMEMBRANCE OF ME. *To do*, does not here signify, to make the body of Christ, or to sacrifice, as in *Virgil, cum faciam vitula*, as some ridiculously contend for : but is to be referred, partly to what our Lord did ; the like to which was to be done by the apostles in the discharge of their office ; partly to what he commanded the disciples, as communicants, to do ; and regards both the dispensing and the receiving. And this command ought to be compared with that concerning the passover, *Exod. 12. 24, And ye shall observe this thing for an ordinance to thee and to thy sons for ever.* Moreover, what he recommends concerning the remembrance of himself, is also borrowed from the pascal ceremonies. For, the whole passover was celebrated *for a memorial* of their miraculous deliverance out of Egypt, *Exod. 12. 14.* And almost every circumstance, even what the later Jews added to the divine institution, had their peculiar *memorial*. But how the supper

supper is a memorial of our Lord, shall be afterwards considered.

XIX. The EXPLICATORY words, in which the mystery of the sacrament is explained, are these: Explicatory words.
 THIS IS MY BODY. *Mat. 26. 26. Mark 14. 22, which is given for you, Luke 22. 19, and broken for you, 1 Cor. 11. 24.* And these things are also borrowed from the Jewish antiquities and the pascal phrases. For, when the *Israelites* did eat their pascal bread, they were wont to say: *this is that bread of affliction, which your fathers did eat in the land of Egypt.* And what seems to come nearer the purpose, they called the roasted lamb, which was served up in the pascal Supper, *the body of the Passover.* But no one understood, or even could understand it otherwise, but that the bread, which they yearly eat on the festival day, was a symbol and memorial of that bread, which their ancestors were formerly fed with in *Egypt*. In the same sense therefore, the bread of the holy Supper is called the body of Christ. Hitherto they had slain and eat the body of the pascal lamb, which was a type of the body of Christ, afterwards to be delivered up to death for them: at present, Christ, instead of the pascal lamb, gave them bread, for a symbol of his body; in the partaking of which holy bread, they were to have, for the future, not a kind of type of things to come, or a memorial of a typical deliverance, but the body of Christ, *Col. 2. 14*, the very substance, as it were, of things already done, and of a solid and eternal deliverance. It is therefore evident, that they have wandered a great distance from the scope of our Lord's words, who would infer from them a change of the substance of the bread into the body of Christ: because as this is most contrary to all reason, so also to the nature of sacraments and sacramental language. Thus much concerning the actions and words of Christ, with respect to the bread.

Christ
took the
cup.

XX. Now follows what he both DID and SAID with respect to the CUP: There are three things Christ did with respect to this: 1st. HE TOOK the cup, as the master of the family usually did among the Jews, *taking it in both his hands*, before he pronounced the blessing over it.

And gave
thanks.

XXI. 2dly. HE GAVE THANKS: separately over the cup. For, tho' blessing the bread consecrates all other kinds of food and liquors without any further consecration; yet according to the doctors of the Jewish law, that does not serve for the wine; but a *peculiar blessing* is appointed for it *on account of its singular excellency*. The ordinary form of blessing was thus: *blessed be thou, O Lord our God, king of the world, who createst the fruit of the vine*. But we are here to maintain, what we asserted concerning blessing the bread, that it is consistent with truth, that Christ, at this time, made use of a peculiar form of consecration. On account of this blessing, *Paul* calls it the *cup of blessing*, 1 Cor. 10. 16, probably in imitation of that cup, which the Jews called the *cup of blessing the table*, or of thanksgiving, with which the feast was closed. And this cup Christ also took *after supper*, 1 Cor. 11. 25.

And gave
it to his
disciples.

XXII. 3dly. He GAVE it to them; namely, his disciples. For, it was the custom of the Jews, that all the guests, after the master of the family had tasted it, should drink some of it. Hence it is probable, that Christ after blessing, first drank of the cup; which those words seem to intimate, which we have in *Mat. 26. 29, I will not drink henceforth of this fruit of the vine, &c.* then distributed it among his disciples.

Why no
mention
made of
pouring it
out.

XXIII. We might here enquire, why nothing is said of POURING OUT the wine, which, in other respects, answers to breaking the bread. But *Buxtorf in Exercitat. de primæ coenæ ritibus & forma*, by which I gratefully own I have profited very much on this subject, learnedly assigns the reason of that, namely,
that

that the Jews, in their ordinary entertainments, observed no peculiar rite about pouring out the wine. This was done promiscuously by a servant, or any other person, as occasion offered. But in the feast of the passover, they order that, if by any means it can be done, the master of the family do not pour it out himself, but endeavour to get it done by another; because every thing at this feast ought to be done with an air of magnificence, to denote their liberty from Egyptian bondage, to which they were restored. And therefore it is very probable; that neither our Lord himself, nor his apostles, but some servant attending at the feast, belonging to the family of him, who gave the furnished room to Christ, poured out the wine at the command of our Lord. Whence it appears, that our churches also in in this respect come nearest to antiquity, in which the Elders or Deacons perform that office.

XXIV. Christ's words with respect to the cup, correspond with those he had spoken about the bread, and they are, first, simply *preceptive*, *drink ye all of it*, Mat. 26. 27, where that universal particle has its peculiar emphasis: then he shews the *end*, *this do ye, as oft as ye drink it, in remembrance of me*, 1 Cor. 11. 25: all which is clear from what was aforesaid. The EXPLICATORY words are; *this is my blood of the New Testament, which is shed for many for the remission of sins*, Mat. 26. 28. That is, the wine, contained in this cup, is the symbol of blood, not the typical blood, as was that of the paschal lamb, but of my blood; by which is ratified, not that same Old Testament, which the blood of the lamb, they had now eaten, did ratify and confirm; but a new and a better testament, which brings not a typical, but a real remission; conjoined, not with the rigorous demands of the hand-writing, but with the giving a discharge in virtue of my blood, very soon to be shed, not to a few among the *Israelites*, but to very many nations

Christ words with respect to the cup.

all over the world. Thus much concerning the ACTIONS OF CHRIST about the symbols.

The actions of the guests
1. To receive the bread and cup.

XXV. Next follow the ACTIONS OF THE DISCIPLES, and consequently of the other guests. And these according to Christs appointment, are three : first, TO RECEIVE both the bread and the cup : but each separately : for so Christ distributed them : in this manner he commanded his people to take them : thus the body of Christ, as broken for us ; his blood as poured out of his body, are more distinctly represented : and in fine, as a compleat entertainment requires both meat and drink, so this most complete spiritual repast, which we have in Christ, is thus most excellently represented. And therefore we cannot so well approve of that custom, which prevailed in *Cyprian's* time, to give a piece of bread dipt in wine, to infants and the sick : which was the practice in some places, about the year of Christ 340, in the publick and ordinary celebration of the sacrament. The same judgement we are to pass on the custom of the *Greeks*, who crumble the consecrated bread into the wine, and take it out with a spoon.

2. To eat the bread

XXVI. The other action of the guests is to EAT the bread taken : for this is the immediate end of its being distributed and taken. Whence it follows, that those destroy the end of the sacrament, who take the bread or *host*, as they call it, that they may keep it honourably in a *pyx* or box. This is altogether contrary both to the institution of Christ, and the custom of the antient church. For, Christ has expressly commanded, they should directly eat. And indeed, as the antient Christians under Heathen emperors, by reason of the danger of persecution, could not at all times have priests, eat part publickly, and part they carried home : yet they, by no means kept it in a religious manner, in order to adore, but to eat it on the next occasion. To this purpose is the decree of the council of *Saragosa*, which was held in the year 381, Canon 3. *If any person is convinced,*
that

that he has not used the received grace of the Eucharist, let him be Anathema for ever. For that purpose also, the Eucharist was publickly kept by the priest, to be carried out of the ordinary course, to the sick, not to be adored, but eaten. But in the earliest times, as the Sacrament was celebrated every day, it was to no purpose to lay by the Eucharist; but, when the Supper was publickly administred, it might be sent by the hands of the Deacon to the sick, or to those who were absent on some other account. Which *Justin. Apolog. Secunda*, mentions, was often done in his time. But what was left of the Supper, or not made use of, was either thrown into the fire, or given to the school-boys to eat; as *Vossius* has proved from the second council of *Mascon*, from *Hesychius* and *Evagrius Scholasticus*, *Disput. 3, de S. cænæ Domin. Symbol. §. 8.*

XXVII. The third action of the guests is, to DRINK the consecrated wine out of the cup. It is ³remarkable, that our Lord said concerning the cup, ^{drink the} not only *take this, and divide it among yourselves*, *Luke 22. 17*; but likewise added a mark of universality, *drink ye ALL of it*, *Mat. 26. 27*. And we are told how they complied with this command, *Mark. 14. 24, and they ALL drank of it*. As if the Lord Jesus purposely intended to obviate the sacrilegious boldness of those men, who deprive the Laicks, as they call the common people, of the consecrated cup. 'Tis an insipid exception, that the ALL ought to be restricted to the apostles, to whom our Lord is there only speaking. For the apostles, in that case, represented the whole church. And unless the Papists will own this, whence will they ever prove, that the eating of *the bread* belongs to the laity or common-people: especially, as no universal particle is added to that command. We add the authority of the apostle *Paul*, who dissuades the whole church of *Corinth* by this topick from the worship of idols: because, says he, *ye cannot drink the cup of the Lord and*
the

the cup of devils, 1 Cor. 10. 21; and again writing to the whole church, as often as ye eat this bread and drink this cup, ye do shew the Lord's death, &c. Where he all along joins the eating of the bread and the drinking of the cup, as actions to be alike performed by the same persons. 1 Cor. 11. 26—29.

The conditions requisite in the guests.

XXVIII. But who are they on whom it is incumbent to observe these duties according to Christ's command. Paul has briefly resolved this, 1 Cor. 11. 28, 29. *Let a man examine himself, and so let him eat of that bread, and drink of that cup: for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.* In which words he shews: 1st. That no person should approach the table of the Lord, but he who, having a knowledge of the sacred mysteries, can discern the Lord's body, and, in some measure at least, understands the analogy between the sacred symbols and the thing signified by them, and on that occasion can shew the Lord's death. 2dly. That there is also required in the communicant that experience of the ways of God about the Elect, as to be able to examine himself; whether, besides the external profession of faith, he hath also the genuine marks of the Holy Spirit dwelling in him, or, which is the same thing, of a sincere and internal christianity: such as, the sorrow of a penitent heart, which is after a Godly manner; a lively faith resting on Christ, as the alone author of life: in fine an unfeigned love towards God and his neighbour, joined with an effectual purpose of reformation of life. Whoever, upon a previous examination, finds these things in himself, is not to account himself as an unacceptable guest to the Lord.

Which were carefully inculcated in the ancient church.

XXIX. These things were carefully observed in the ancient church, while zeal was fervent, and discipline in its vigour. How diligent they were in instructing the Catechumens, with what circumspection they acted in admitting them to the holy sacrament, cannot be unknown to those, who have but just

just looked into the writings of the fathers. And that none but the worthy might come to the communion, the Deacon called out with a loud voice to all, before the administration, *SANCTA SANCTIS holy things to the holy*: and the priest, *SURSUM CORDA to heaven with your hearts*. To which words the faithful answered, *habemus ad Dominum, we have raised them to the Lord*. In *Clement also Constit. Lib. 2. c. 61*, the deacon duely, at the beginning of the communion, says to the people, *let none have a grudge against another, none be in a state of hypocrisy*. And the custom of the Greeks, at his day, differs not from this; among whom they, who are to communicate, turn themselves to every side of the church, and on bended knees address those around them; *forgive us brethren, we have sinned both in word and deed*. To which they who were present answered in this manner; *brethren, God will forgive us*. Moreover just when the communicant was to partake of the sacred feast, he addresses himself to Christ in these words; *I will not kiss thee as Judas did, but, after the example of the thief, I confess to thee: Lord remember me, when thou comest into thy kingdom*. These things we have in *Christophorus Angelus, de Statu hodiernorum Græcorum, c. 23*.

XXX. We may easily gather from what we have quoted from *Paul*, what to think of the communion of infants. It appears to have been a custom in the ancient church, to put the symbols of the holy Supper into the mouths of infants just after baptism. A practice still observed by the *Orientals*. I will here subjoin the words of *Metrophanes Critopulus, Hieromonachus, confess. c. 9*. “But even infants themselves are partakers, beginning immediately upon their baptism, and afterwards as often as the parents will. And if any one should blame us for the communion of infants, we can easily stop his mouth. For, if he be an *Agabaptist*, we use this saying against him: *suffer little children, and forbid them not*

The antients formerly and the Orientals give the supper to infants at this day.

“to come unto me, *Mat. 19. 15.* Also that other :
 “except ye eat the flesh of the son of man, and drink his
 “blood, ye have no life in you, *John 6. 53.* But the
 “prophetess *Anna* makes very much for us, who de-
 “dicated *Samuel* from his early infancy to God ; who
 “also requires the first-born of the *Jews* to be given
 “up to him, from their very birth, tho’ not yet en-
 “dowed with a competent measure of understanding.
 “But if our adversary be no *Anabaptist*, we will also
 “use the very same arguments against him, which
 “he uses for infants against the *Anabaptists* ; that as
 “they ought to be baptised, so also to be made par-
 “takers of the Lord’s Supper. And thus with the
 “help of God we have got the better of our argu-
 “ment.” Thus far *Metrophanes*.

But not so
 justly: XXXI. But we are of a quite different opinion.
 For, all the words of our Lord’s command, [with
 respect to this Sacrament] are so expressed, that they
 cannot belong to infants, who can neither receive
 the bread, nor eat it, unless it be chewed for them
 or soaked. For, *babes are fed with milk, and not with
 meat, 1 Cor. 3. 2. Heb. 5. 12.* Infants cannot ex-
 amine themselves, nor discern the Lord’s body, nor
 shew his death, all which we have just heard, the
 apostle requires of communicants.

The op-
 posite rea-
 sons an-
 swered. XXXII. The arguments of *Metrophanes* are very
 easily refuted. For, 1st. It does not follow, because
 our Lord was willing, that young children should
 come to him, and declared, that theirs was the king-
 dom of heaven, that they are to partake of the sup-
 per. Christ is there speaking of Spiritual and mysti-
 cal communion with himself, which does not imply
 any Sacramental communion whatever ; but that only,
 of which the subjects he is speaking of, are capable.
 2dly. The nature of baptism and of the supper is
 different. Baptism is the sacrament of regeneration
 and ingrafting in the church : in the administration
 of which, the person to be baptized is merely passive :
 to the receiving of that, the Scripture does not so
 universally

universally require self-examination, and the shewing the Lord's death. And therefore it may be properly applied to young children. But the Supper is the sacrament of nutrition, by means of a solid food: to the partaking whereof, the communicants are required to perform certain actions both by the body and the soul: of which infants are incapable, and therefore it belongs to those, who are come to the years of discretion, and not to little children. 3dly. Our Lord, *John* 6. 53, is not treating of a sacramental, but of a Spiritual and mystical eating by faith. For, neither was the Eucharist then instituted or known: nor will any one readily urge such an absolute necessity for the Eucharist, as that without it none can be saved; which yet our Lord asserts of that eating of his flesh. 4thly. The example of the prophetess *Anna*, who consecrated *Samuel* a little child to God, is not at all to the purpose. For nothing can be concluded from that, but that it is a part of the duty of parents, to give up their children, as early as possible, to the obedience and service of God. 5thly. And what they pretend concerning the dedication of the first-born of the *Jews* to God, is still more impertinent. For, that dedication of the first-born, previous to the setting apart the tribe of *Levi*, shewed that they were God's, and to be employed in his service: in them the other children were accounted to be consecrated, and even the whole family; and in a word, they were types of Christ, in whom, as the first-born among many brethren, all the families of the earth are blessed. All which has nothing to do with the participation of the Eucharist.

XXXIII. In the ancient church, the communion of the Lord's Supper was far more frequently celebrated than it is at this day. It is the advice of *Basil* to *Cæsaria Patricia*, *Epist.* 289. Certainly, to communicate every day, and to partake of the holy body and blood of Christ, is a good and useful practice. Thus also *Augustin* relates in his former epistle to *Januarius*, that some

The frequent communion of the ancients.

communicated

communicated every day. And to this sense some people wrested the *daily bread*, mentioned in the Lord's prayer : as *Fortunatus* ; but the *asking our daily bread*, seems to insinuate, that we should every day, if possible, reverently take the communion of his body. Afterwards the church increasing in numbers, but abating in zeal, the clergy communicated daily with their priest, while the people thought they had done their duty, if they communicated every Lord's day. But neither did they stop here : for, the people knowing no measure to their neglect, it was decreed in several Synods, that whoever did not communicate every third Lord's day at least, should be cut off from the church. At last matters came to that pass, that the people scarce communicated on any other days, than the most solemn festivals ; especially on the Easter holy-days. Compare what we have already quoted, *Sect. 7*, from *Honorius Augustodunensis*. This neglect of the common-people was frequently reprimanded with severity by the holy men of God. But that custom, which enjoins the communicating once a year, was so displeasing to *Calvin*, that he did not scruple to call it a *most certain devise of the devil* ; and thinks, we are by all means so to order matters, *as that no meeting of the church be without the word, prayers and partaking of the supper* : gathering from *Acts* 2. 42, that such was the practice of the apostolical church ; where *Luke* says, that the *faithful continued stedfastly in the apostles doctrine, and fellowship, and in breaking of bread, and in prayers*. He at least imagines, the Supper may be most decently administred, if each week at least it be set before the church. See *Institut. Lib. 4. c. 17. §. 43—47*. Alas ! what a departure is there at this day, from the sanctity and zeal of the ancients ! yet, as our Lord has determined nothing as to the time, and in general only recommended frequent communion, by that word, *as oft*, *1 Cor.* 11. 25, 26, a certain medium, especially amidst such a corruption of manners, should seem to be observed ; least, either
by

by the too frequent use, this Sacred food should be
disesteemed, or we should slight or neglect, that au-
gust table of the Lord.

XXXIV. Let us now come to the MYSTICAL SIGNIFICATION of the Supper, and introduce the beloved spouse of Christ into the inner bed-chamber, where she may delight herself, not with any outward appearance or figure, but exult and melt away in the most desirable embraces of her husband, and in the pleasures of the purest love; and forgetting the world, forgetting herself, but full of Christ, she may dissolve away in reciprocal returns of mutual fondness. For this purpose the holy Supper is to be considered. I. As a SIGN, TEACHING us by the institution of Christ. II. As a SEAL, RATIFYING the promises of the New Testament. III. As a STIPULATION, or solemn engagement, binding on us every duty of piety and love.

XXXV. If we consider the Supper as a SIGN, The analogy be-
 given us for instruction ; it exhibits a remembrance of Christ, and a lively representation of most of *φειχτῶν* bread and
 τῆς εὐσεβείας ἡμῶν μυστηρίῳ, the awful mysteries of our religion, the body
 as the Greek fathers often speak. The BREAD sig- of Christ,
 nifies the BODY of Christ. For, as bread strengthen-
 eth man's heart, Ps. 104. 15 : so the flesh of Christ,
 and the Spiritual blessings and graces, purchased for
 us by Christ, when he was incarnate, are the food of
 our soul, supporting and strengthening it in the Spi-
 ritual life, into the hope of life eternal. *I am the li-*
ving bread, which came down from heaven. If any man
eat of this bread, he shall live for ever : and the bread
that I will give, is my flesh, which I will give for the
life of the world, John 6. 51. Again, as corn, from
 which bread is prepared, is ground to meal, kneaded
 to dough, and baked in the oven, before it can be
 agreeable and wholesome food for man ; so in like
 manner, the captain of our salvation was made perfect
 through various sufferings, Heb. 2. 10, and scorched
 both

both in the fire of the divine wrath kindled against our sins, and in the flames of his own love.

As also
between
wine and
blood.

XXXVI. The WINE signifies the BLOOD of Christ. For, as wine allays the thirst, revives the animal spirits, cheers the heart, *Psf. 104. 15. Prov. 31. 6, 7*, and makes the maids cheerful (eloquent) *Zach. 9. 17*: so in like manner, the grace purchased by the blood of Christ, allays the thirst of our soul, abundantly satisfying all our holy longings, *John 4. 14*, to a kind of a holy and mystical ebriety, *Psf. 36. 8. Canticl. 5. 1*; it supports and sustains the soul, when sick of love, *Canticl. 2. 5*, and *puts gladness into the heart, more than in the time that the corn and wine of wordly men are encreased, Psf. 4. 7*: in fine, *causes the lips of those that are asleep to speak, Canticl. 7. 9*, and to become eloquent in the praises of God and of his Christ. And hence it is, that the Lord compares the participation of his grace to a *feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, Isa. 25. 6*. And we must not omit, that as wine is squeezed with much force from the grapes, when trodden in the wine-press; so in like manner the Lord Jesus *was straitened, Luke 12. 50*, and oppressed with much anguish, that the blood might flow to us from his blessed body, and his spiritual grace with his blood.

The ac-
tions of
the minis-
ter about
the sym-
bols what
they sig-
nify.

XXXVII. When the dispenser of the mysteries of God, TAKES the bread and the cup of blessing into his hands, before the eyes of the faithful, that seems to intimate, that Christ was thus constituted and taken to be mediator, and *set forth* to believers, *to be a propitiation through faith in his blood, Rom. 3. 25*. The BLESSING and THANKSGIVING pronounced over the bread and wine, teach us, that Christ is that blessed seed of *Abraham, in whom God hath blessed us with all spiritual blessings in heavenly places, Eph. 1. 3*, and the greatest gift of divine bounty, for which to all eternity we shall not be able to render suitable

ble thanks : nor are we to set about this sacred feast, otherwise than by devout prayers, and a grateful acknowledgement of that infinite mercy, which the Lord vouchsafes to us, who are so unworthy. The **BREAKING** of the bread represents the breaking of Christ's body, especially that by death ; for, the soul is the band, by which all the parts of the body are preserved united. But on its departure, the carcase is nothing but a heap of dusty particles, which are soon to be separated upon its putrefaction. Which would also have been the case with the dead body of Christ, had not a speedy resurrection prevented that holy one of the Lord from seeing corruption. The **POURING OUT** of the wine represents the shedding of Christ's blood, that especially, which was done on the cross, for the confirmation of the New Testament. And thus in the holy Supper, there is a commemoration of the death of Christ, not in words only, but also by those mystical rites. The **DISTRIBUTION** of these sacred pledges is a figure or emblem of that gratuitous offer, by which the Lord Jesus, with all his saving benefits, is presented to the elect, with the most alluring invitations to accept of him : nor offered only, but actually reached out, and freely given to believers for their eternal salvation. In the preaching of the gospel, there is also a certain, but a more general offer of Christ made to all, who seriously long after his grace. But in the distribution of the sacrament, a much more particular offer and communication of Spiritual grace is given to every believing communicant.

XXXVIII. But when believers **RECEIVE** the bread and wine, they declare by that action, that they receive by a true faith Christ himself, and all he is, that they may have a right to become the sons of God, *John. 1. 12.* But the **EATING** the bread and **DRINKING** the wine signify something more. And *first* they really set forth the devote and lively employment of the soul, engaged in holy meditation on Christ, who

What the actions of the communicants denote.

is all its desire that it may derive from him every thing, it knows to be needful for its spiritual life. For, what feeding is to the body, that meditation is to the soul : whereby, from the things, the thoughts are employed about, it sucks a suitable aliment, as the body is nourished by eating. *Again*, these actions also signify that intimate union, which subsists between Christ and believers : as meat and drink, when put into the mouth, are not only received into the stomach, but also converted into the very substance of the person. This union the scripture calls an abode, *John* 14: 23 ; a joining, *1 Cor.* 6. 17 : *the same body*, *Eph.* 3. 6. *Lastly*, they represent that sweetest delight, which the hungry and thirsty soul enjoys from the fruition of Christ and his grace : not only believing, but seeing and tasting, that the Lord is good, *Psa.* 34. 9. *1 Pet.* 2. 3. And as all are partakers of ONE bread and of ONE wine, this is a figure of that amicable unity, whereby they, who partake of the same sacred feast, are united together, as domesticks of the same Lord : *for we being many are one bread and one body : for we are all partakers of that one bread*, *1 Cor.* 10. 17.

In the
Supper
there is
also a seal-
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promises
of the co-
venant of
grace and
New Tes-
tament.

XXXIX. But in the holy Supper, we have something more than an instructing sign. It is likewise a SEAL RATIFYING to us the promises and grace of God. And *first* it really seals all the promises of the *covenant of grace*, which was formerly sealed to believers by the passover, and all those other sacrificial feasts, to which they were admitted. *Again*, more especially, the promises of the *New Testament*, better than those of the Old, which the fathers were obliged to be satisfied with. And in this respect the Supper of the Christians greatly excels the passover. *This is my blood of the New Testament, which is shed for many for the remission of sins*, *Mat.* 26. 28 ; in order to a real and not a typical expiation of sin, blotting out the hand-writing, quenching our thirst, and enjoying a fullness of delight in a perfect liberty. *In fine*, it
most

most especially seals some *saving blessings*, both of *this life* and of *that to come*.

XL. The blessings of *this life*, which are sealed to us by the supper, are principally three. 1st. Intimate union and communion with Christ, as made perfect by sufferings. Had it pleased our Lord, to give to his disciples a piece cut off from his body for them to eat, or some drops of his blood to drink; even that of itself would not be sufficient to salvation, nor have accomplished a saving communion with Christ, which is not a carnal, but a Spiritual thing: yet the disciples would thereby have had a very effectual sign of the mystical union. But now he substitutes bread in place of his body, wine in place of his blood, when he says, *this is my body*; *this is my blood*: and bids us be no less assured, by that pledge, of his mystical communion, than if we took his very body and blood into our hands and mouth. 2dly. The conservation, and nourishment, the strength and encrease of Spiritual life, which flow from communion with Christ. As by the use of bread and wine, he who communicates, experiences his bodily strength renewed; so at the same time it is intimated to the believing soul, that he shall not want that grace of Christ, which giveth power to the faint; and to them that have no might encreaseth strength, *Isa. 40. 29.* 3dly. A satisfying fulness of every desirable good, which neither the world could bestow upon any, nor the beggarly elements of the world, separated from Christ, furnish the ancient Jews with: while the Lord Jesus, presenting these symbols, calls out to believers; *ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness, Isa. 55. 1, 2.*

And of some saving benefits, both of this life.

And of
that to
come.

XLI. The blessing of the *life to come*, an earnest of which Christ gives us in the supper, is that most abundant satisfactory fulness of glory, both in soul and body, which the psalmist has described *Psf.* 16. 11. and *Psf.* 17. 15 : and which is frequently represented under the similitude of a marriage-feast.

The sup-
per im-
plies an
obligation
to various
duties of
piety, to-
wards
Christ.

XLII. Last of all, with respect to us, the holy Supper is a kind of SOLEMN ENGAGEMENT, strongly binding us to every duty of piety and love, both to Christ and to our neighbour. It binds us to Christ in several respects. 1. In general, on receiving this earnest of the covenant of grace, in which Christ joins himself to us in a marriage covenant, we, by that very thing, promise and openly declare, and avow, by an oath, that we shall fulfil every duty of a chaste faithful and loving spouse towards him. Every one of the communicants, by this publick and solemn feast, which is appointed for confirming this mystical marriage, makes an open profession of that before God, angels and the whole church. Whoever partakes of the bread broken, and wine poured out, says to Christ, if not in plain words, and an explicite meditation on the thing, yet in the implicate meaning of his act ; as “ I desire, Lord, to be a partaker of thy body
“ broken, and blood shed for my salvation, so I de-
“ clare, that I deserve to have my body, no less than
“ this bread, broken or torn in pieces, to have my
“ blood, no less than this wine, poured out, if, in
“ the renewal of this covenant, I shall, with an evil
“ and perfidious heart, break my word to thee”. 2dly. Besides, as in the communion of the holy supper, the greatest, and an almost incredible instance of the love of the Lord Jesus towards us, is held forth not only before our eyes, but exhibited to our taste ; in like manner it is proper, that the flames of our love towards him, be, in the participation of that feast, kindled up, and the love of him beyond all other love kept inviolate and become the object of our admiring thoughts.

In

the same breath, that the spouse was setting forth the love of her beloved to be beter than wine; and infinitely preferring the kisses of his mouth to all other things, the most desireable in other respects; she also adds, *Canticle. 1. 2, 3, therefore do the virgins love him.* 3dly. As the holy Supper is especially instituted in remembrance of our Lord, and in commemoration of his death, believers, in the use of it, are bound to have always fresh in their memory the Lord Christ, and the dreadful sufferings he underwent, which are the most solid foundation of our hope, and the only matter of our consolation; and to esteem Christ crucified, as *a bundle of myrrh, lying all night betwixt our breasts, Canticle. 1. 13.* 4thly and lastly. As a greater mark of familiarity, our Lord desires a mutual supper, *I will sup with him and he with me, Rev 3. 20.* It is therefore proper, that they, who are entertained by our Lord, with so magnificent a feast, should be careful to give him a becoming entertainment in return: invite him to *come into his garden, and eat his pleasant fruits, Canticle. 4. 16;* and give him to *drink of spiced wine, and of the juice of their pomgranate, Canticle. 8. 2.* That is, they should give him delight by the sincere practice of internal Christianity; than which neither spices, nor the honeycomb; nor milk, nor wine, can be sweeter to him.

XLIII. To conclude, by the use of the Supper we are also bound to the practice of brotherly concord, and the sincerest love towards our brethren and sisters, partakers with us of the same table: that in the hearing, and with the applaud of angels, may be sung in the church of God, with one mouth and one heart, *behold! how good and how pleasant it is, for brethren to dwell together in unity, Ps. 133. 1.* Thus the apostolick church both set us an example for our imitation; and they continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, *Acts 2. 46.* To

And of
love to
our neigh-
bour.

this purpose was the holy kiss, by which they, on all occasions, kept up a mutual peace; of which frequent mention is made in scripture, and of which, especially in these rites of the Supper, the innocent use was for some time continued among Christians. God grant we may in such a manner solemnize this mystical Supper on earth, that we may eternally feast with Christ in Heaven.

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